

O F  
Free Justification  
B Y  
CHRIST.

Written First in Latine

By John Foxe<sup>Foxe</sup>

Author of the Book of Martyrs,  
AGAINST

OSORIOUS, &c.

And now Translated into English, for  
the Benefit of those who love their  
own Souls, and would not be mista-  
ken in so great a point.

---

L O N D O N,

Printed for *Tho. Parkhurst* at the *Bible* and  
*Three Crowns*, at the lower end of  
*Cheapside*. 1694.





THE  
EPISTLE  
OF THE  
AUTHOR.

To all Afflicted and Troubled Con-  
sciences of Believers in Christ.

*Being to write this Apology concern-  
ing Free Justification by Christ; the  
more that I consider the Cause,  
that I have undertaken, the more  
I am inclined to proceed. And again, when  
I call to mind these Times, and how the  
Manners of Men are corrupted, there ariseth  
in my mind a doubtful wavering, distracting  
me several ways, not without some fear  
joyned therewith: That which causeth me to*

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*waver,*

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waver, is this, lest the greatest part of our People (as the minds of Men are apt to catch at the smallest occasions) should contract some Licentiousness from this mild and peaceable Doctrine of Evangelical Justification, to grow the more bold in sinning. From whence I do therefore partly apprehend, what the silent Thoughts of some Men may object against me; who, though they will not deny the things which we say of Christ, to be true, yet they will judge them unseasonable for the Times and Manners of Men now-a-days, being so corrupted and infected. Nay, that they are rather hurtful, and open a door to greater boldness and security in sinning. Therefore, that I may answer those Men, and give some account of my undertaking, I thought fit to speak a few things by way of Preface.

First; That I am not at all ignorant what Monsters of prodigious Uncleaness do abound every where at this day; and also that I do no less lament the things that I see. And I wish it were as much in my power to procure the healing of these Evils, as I am seriously grieved at so great a Torrent of all Wickedness prevailing daily more and more.

But some will say, Then draw forth and  
thunder

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*thunder out something from the severe Law of God, which may terrifie the minds of the People with the healthful Fear of God, and the dreadfulnes of Divine Vengeance, which maytake away the furious Lusts of Life, and restrain unbridled Boldness, and reduce Men into a course of more severe Discipline, and reclaim them from Wickedness to serious Repentance, and drive all Men forward by all means to endeavour the best things. But what other thing do I drive at in these Treatises throughout, though not with the same dexterity of Speech, and excellency of Wit as many Men, yet aiming altogether at the same End. For if we look at the End of things with a right Judgment, what is the Design of all the Doctrine of the Sacred Gospel, concerning Faith, Christ the Mediatour, and Free Justification by him, but that by setting before Men the great Benefits bestowed upon us by Christ, and by considering his Special Favour, the minds of Believers being so much more easily inflamed with the admiration of heavenly things, may be won over to a contempt of this World? Though in the mean time I am not unsensible, that there be some perhaps of a contrary Opinion, to wit,*

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that no other way or Medicine for rooting out of Vices, and reforming Manners should be used, but to stupifie the Ears of simple Men with perpetual inculcating of Laws and Precepts, and dreadful Threatnings to stir up Terrour. Unto whose Opinion, as I would not oppose my self, so also I cannot but greatly commend their Labour.

But again, neither should they be blamed, who teach Christ, nor the promulgation of the Gospel neglected, because many abuse it. Before the Father sent his Son into the World, he was not ignorant that the World would not receive him, and yet he sent him nevertheless. Though he knew there were many that loved Darkness more than Light, notwithstanding the true Light shined from Heaven, which enlighteneth every Man that cometh into this World.

There hath never been so happy a Generation, but the worser part hath exceeded in number, and always the fewest were pleased with the best things. But I doubt whether ever such abominable Impudence in sinning came to so great a height in any Age. Wherefore I confess, that so much the more their Endeavours should be encouraged, who give all diligence for this purpose, and rebuke with sharpness, that wicked-

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wickedness may be purged away out of the Christian Common-wealth. For what can they do more agreeably? But yet Christ should not therefore be expelled from the Church. Yea, if I may be allowed to speak freely, I know not whereunto this so great depravation and overflowing of all most abominable iniquities should be imputed, but that Christ the best Instructor of Life, doth not so reign in the minds of Men, as in right he ought. This World hath its Adorers. But Christ also hath his own miserable and afflicted Eleēt in the World, the care of whom should not be neglected. Therefore they that are angry at the filthy Manners of this Life, do well therein; but yet they do not ill, that are angry at the corrupt Errours of Doctrine, about which, according to my Opinion, no less care should be taken then about Manners. The Prophet is commanded to declare unto his People their sins. True indeed.

But again, the same Prophet is commanded to comfort his People. Also the Voice of the Prophet is commanded to Prophesie with a loud Cry to the Cities of Judah concerning the Saviour their King, and his Reward, and the Saving Grace and Glory of God, which was to be

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revealed in that People : So then, the Church hath her Prophets, I know and acknowledge it.

And again, the Divine Bounty so dispenseth its Gifts, that the same hath also its Evangelists. But now, where is there one of all the Prophets that came before Christ's Time, but he is found frequently to Evangelize something of Christ very sweetly with joyful Proclamations? We Acts 10. bear the same testified by Peter; To him, saith he, all the Prophets bear witness, That as many as believe in him shall receive remission of sins; Wherefore as those are not to be defrauded of their own praise, who do all they can to bring the brutish minds of the People to a detestation of their own evil deeds: So again it should be inquired into, Whether this is all that must be done? Thou callest them back to Repentance, who are running on headlong into their sins, and thou dost well, for it is a great thing. But what will this so much avail, unless Christ also being received by Faith, come together with thy Repentance: For thou art not pardoned only upon the account of thy remorse at the remembrance of thy by-past Life, but because Christ, who never sinned, died for thee. Though

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Though again, neither doth he forgive any, but him that repents truly, and from his Heart. Therefore these two must be joyned together, and always retained in the Church: But so that Salvation and Justification should be understood to consist principally, not in the Life of Men, if it were never so Holy, but in the Doctrine of Faith rightly taught.

In which Matter, this whole Generation of Papists, seems to me not a little deceived, who look upon this our Christian Religion, to be nothing else, but a Moral Doctrine of framing the Life, according to the right Rules of Living; which when a Man hath strictly observed, and thereby gained the Reputation of Vertue; and external Honesty, they think nothing further is wanting to the compleat Perfection of Christian Philosophy; which if it be true, I scarcely discern what difference there is between us and the Ancient Philosophers. For what Sect of Philosophers was ever so grossly absurd, but that they esteemed it honorable to contemn those things, with the Admiration and Desire whereof we Christians are so much transported, that we are in the next degree to Madness? That Money never makes any Man Happy. That the  
end



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end of good, should by no means be placed in Honours or Pleasures. The Stoicks were not ignorant, that no Man is wise, but a good Man. They saw that nothing was good and honourable, but true Vertue, and nothing should be accounted Evil but only Filthiness. Socrates in Plato Disputes, that Injury should not be revenged by an Injury: And that the Soul should by all means be drawn away from the Affections of the Body. Moreover that, the Soul being Immortal, they are not in a deplorable Condition, who after having passed their Life honestly, depart hence into more blessed Habitations. What shall I say of Plato, or of Aristotle, who in his Politicks, denies that any thing can be pleasant unto Men in Life, except Vertue, in which only Pleasure consists. How holily doth M. Cicero write of Offices? Yea those Men did not only teach such things, but not a few of them, did also perform great part of their Doctrine, both amongst the Greeks and the Latins, especially Socrates, Aristides, Diogenes, Epictetus, the Curij, the Fabij, the Fabricij, and the Scipio's. Whose Life, Vertues, and famous Acts, if we look into, and compare them with the Catacatholicks in  
our

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our Days, O how ashamed may they be at so great a difference as is between them! And yet as all these things, so very excellent, profited them nothing to Salvation without Christ, so also we should suppose, that in all our Vertue, and good Deeds there is nothing, that distinguishes us before God from their Paganism, unless besides the Condition of Life, there be added another Doctrine, and Profession of Religion, which doth not, as the Philosophers of old, Dispute about Vertues only and Moral Duties, or about placing the chief Good in the Excellency of Vertue or Charity, nor makes enquiry about legal Righteousness, and civil Judgments: But calls us forth unto deeper Mysteries, and instructs the Minds of Believers soundly and solidly, concerning the Heavenly Judgment of God, his Will, his Engagement by Covenant, concerning the Son of God, and our Eternal Redemption by Christ, Peace, Justification, Faith, the Hope of our Calling, the largeness of the Mercy and Grace of God, Salvation and the Crown of Immortality.

These seem to me to be the Principal Heads, in which all the Strength and Nature of our Religion, all our Peace  
and

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and Tranquility, and all the way of our Salvation and Doctrine is contained: Which manner of Doctrine, I think all means should be used, that it may be retained in the Church sound and entire.

And this was the chiefest Cause, that stirred me up to undertake this Defence, wherein I am now engaged, not that I might open a Door of Licentiousness to Men of unclean Dispositions: But that I might lay open unto all Godly Brethren, and especially to those that are afflicted, the boundless and eternal Riches of the Grace of God in Christ purchased for us, the Glory of the Kingdom, the Stable and undoubted good Pleasure of his reconciled favour.

What if some are of such a perverse Mind, that they design to abuse this our peaceable and healthful debate, about Faith and the Grace of Justification, for a Defence of their own Unrighteousness, and carnal Licentiousness, I give them notice now before hand, that these things were neither written, nor thought upon by me for them, but only for the Godly, whose Consciences in this World are burdened and afflicted, (to whom I would peculiarly Dedicate this Work, such as it is) that I might ease  
and

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and refresh them in Christ, in the great straits of their Agonies with some Lenitive of Evangelical Doctrine, against the ensnaring assaults of Satan.

And likewise, that I might strengthen and preserve them, as with an Antidote against the Malignity of the Pseudocatholic Adversaries, and the subtile deceits of Sophisters: Who by an infinite number of Books already published, and by hurrying new ones daily into publick view, keep no measure, and make no end of Writing, that they may subvert the right ways of the Lord.

In the mean time, I have nothing at present that I can say of that our goodly Stapleton, but that it troubles me much, his Book so prolixely Talkative, came no sooner to my Hands. Now because this so tumultuous a noise of twelve Books, which he seems to have armed against Christ, and his twelve Apostles, to conquer the simplicity of Evangelical Doctrine, requires more leisure to examine his so many, and so great Authorities heaped together out of Augustin; I must beg a Truce of Him, until I can bestow requisite Pains on so great a Doctor, if so be God will furnish me with Strength,  
that

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that I may be able to perform it.

Now I pray the Lord Jesus, who was crucified for our Sins, that according to the unspeakable greatness of his Power, whereby he can do all things with his Father in Heaven and in Earth, and according to his great loving Kindness towards us, that he would fructifie our Minds daily more and more, by the Spirit of his Grace, nourish them by his Presence, confirm them by his Power, that he would defend the afflicted cause of the Gospel, against the Plagues of Error, disappoint the attempts of malicious Persons, endeavouring our Destruction, still disorderly Tumults and vain Janglings in the Church, grant Peace to our Times, Pardon to our Sins, Strength and Victory to our Faith, Skilful Workmen to the Church, and Dexterity in working and teaching to the workmen; and especially that he would refresh and Comfort with the Gracious Favour of his Divine Majesty, the pious and perplexed Consciences of Believers, combating with Death and Satan, or exercised with sharp Affliction, for the Glory of his own Name, to whom with the Father, and the Holy Spirit all Glory is due for ever and ever. Amen.

John Fox.

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Chapel.*

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agement in shaking and back-sliding times. By *O. Heywood*.

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O F

# Free Justification by Christ.

**I**N Reading your Books, *Hierom Oforius*, concerning Righteousness, though I had not leisure accurately to trace every particular, on which you have enlarged, yet by what I have here and there collected, I think I do well enough perceive whereat you drive, what you design, and what you endeavour: For, according to my apprehension, you are endeavouring, not to strike at some part of Christian Doctrine of smaller concernment, but to cut the very Throat, and extinguish the Breath and Spirit of the Gospel, and to besiege the whole state of our Felicity, and the Castle and chief City of Christian Liberty, and to pluck up from the very Foundation all the Munitions of Peace and Life: For what other thing dost thou in all these ten Books, whereby thou snatchest away out of the Hands, Studies, Minds and Consciences of Men, and out of the Earth, as the Sun out of the World, that most glorious Light of our Free Justification, purchased by the great bounty of Christ, and confirmed by the Eternal

B

Covenant

The necessity  
of this De-  
fence against  
*Oforius*.



Covenant of God: Which being taken away, I see not what thou leavest remaining to us, but *Cimmerian* and *Osonian* Darknes, in which we may grope like blind Moles: Which endeavours of thine, though of themselves being vain and frivolous, there is no great cause, why they should be feared in their opposition against the invincible force of Divine Truth; yet because they strive to with-hold from us that which is most excellent in all Religion; therefore I thought it was necessary to write these things unto thee, not being provoked by any Enmity or Hatred against thy Person, that I might vex thee, but that I might admonish thee both friendly and freely; and so much the more freely, in how much greater danger I see thou art entangled, unless thou return back, and endeavour to walk more uprightly according to the Gospel of Christ. For what think you, Sir? That by your deeds performed as well as can be imagined, and by the steps of your vertues, you can lay for your self a passage into the Kingdom of God? Or think you that any man living in this slippery condition of Nature, can root out all his Lusts, and utterly cut off all their enticements, and so contain himself within the bounds of his duty, that he can equalize those habitations of Eternal Glory, with a proportionable dignity of Righteousness, or dare promise them to himself upon such an account, unless the bounty of God had freely put this honour upon us? O be not of such an opinion! This is not the way to Heaven. Either you must change your mind, or lay down this hope.

Howbeit

Howbeit this opinion seems not to be yours only, but common to you with many, to wit, the late School-Divines, especially those, who have a greater veneration for the authority of the Pope, than the Writings of the Apostles, who being all infected with the same contagion of error, do boldly profess the same, that you affirm. But yet all of them do

The Enemies of the Grace of God under the Title of righteousness.

not proceed in the same manner and method. Those do so frame their notions, that all men may understand, they are the professed Enemies of Divine Grace, and our Free Justification in Christ, which they hiss out of the Schools, and openly anathematize. Your arguments are somewhat different, though you have undertaken, obstinately to maintain the same thing, that they do, but you hide the same venom with a more subtile artifice, so that it insinuates more easily, and lies less

open to rebuke. For I see you write Books concerning Righteousness, and those not a few, nor unpolished. When I look on the argument, I see it is honourable and plausible.

The Books of Osius concerning righteousness.

When I look into your manner of Speech, your painted eloquence, and laudatory amplifications, wherewith you adorn the Glory, Loveliness and Beauty of Righteousness with a Tragedian-like sublimity of style, I confess this is not unworthy of praise; For who should not deservedly praise him, whom he sees so inflamed with the praises of Righteousness? But if any man look more inwardly, and consider

with himself according to right reason, with what mind, for what end, for what pretence, and with what arguments you maintain those parts of righteousness so much praised, and compare them with the Gospel of Christ, he will be forced to acknowledge that you are defective in many things. If you will permit me briefly to give my opinion of the whole frame of this work, (though you have little regard to what my censure is) yet if you will allow me to speak freely to you as becomes me, I will do it according to my duty, and I will so do it, that you your self may perceive that there was nothing less in my design in writing to you, than a perverse inclination to find fault with other mens writings. And thus I judge, you have so handled this subject matter, that you appear to be a Philosopher Platonick enough, and no bad Ciceronian Orator, but not a very Evangelical Divine, I can assure

The Title of  
the Books  
concerning  
righteousness.

worthy. Though the frailty of our Nature might persuade you rather to discourse something to us of Mercy. Yet seeing you chuse

The image  
of righteousness  
described by *Ofori*  
115.

rather to discourse Philosophically of righteousness, you are not therein unworthy of your own praise; For being about to treat of righteousness, you have undertaken a very honourable subject, and I doubt

doubt too weighty for your Shoulders to bear : and a work indeed very difficult and excellent. For what is more excellent than righteousness in the whole nature of Divine and Humane things ? Which seeing it comprehends within its circumference all kinds of vertues, the whole praise of Piety, and not only the highest perfection of the Law, but also the perfect Image of God : indeed it may be found in Heaven, but on Earth it cannot be found, when you have said all you can. Wherefore I am ready the more to wonder and consider with my self, The praise of righteousness. what secret design you had in your mind. that you have composed Books so accurately exquisite concerning righteousness. If it was that by the Trumpet of your commendation, you might make it more acceptable to us, you have therein lighted on a matter, suitable to your wit, and large enough for setting forth the riches of your Eloquence, that I may confess the truth to you. But I wonder for what purpose or end you did that, will you say, that men may the more evidently behold the beauty of righteousness, and admire it the more ? But this hath been formerly attempted by *Plato*, and many Academicks and Peripatericks, and that with no bad success. And who is so void of all natural sense, but, though he is not himself endued with the excellency of righteousness, yet he apprehends in his mind the Divine brightness thereof, and greatly admires it, and wishes for it with all his heart ? If wishes in this case could do any good.

*Inherent Righteousness unto that perfection which Olorius describes, can no where be found in this Nature.*

**A**ND I could wish that the Integrity of Nature, wherein we were of old Created, had continued unto the compleat exactness of all righteousness: But now in this ruined and disabled nature, why do you seek after that which we have lost? rather bring forth something, if you can, whereby we may make up the loss: What can it profit a man already dead to know the danger, whereby he perished? Verily there is more need of a medicine, if you have any, by which you may either comfort him being destroyed, or restore him to the Life that was lost: Yea, this is the thing, say you, which I endeavour in these Books disputing of righteousness. For righteousness, as you say, is the only remedy for restoring Life, and regaining Health; Yea, this is the very thing, *Olorius*, that I chiefly find fault with in these Books; not because you write of righteousness, for I commend the argument in which you are exercised; I commend also your praises of righteousness, which are high and copious: righteousness cannot be praised enough by any Man. But there is another thing for which all good Men should be angry with you: What that is, if you please, I will tell you freely and openly; for

The Platonick  
Catholick  
righteousness.

for in these Books you represent unto us a spectacle, not very much differing from that, which *Origenes* relates of *Celsus* and *Antipho*; who though they did write very contrary to truth, yet they recommended those very Books, that were against the Truth, with the title of (a true saying.) After which manner you do in a case not very unlike it, whilst you write indeed concerning righteousness, but at such a rate, that nothing can be said more maliciously against true righteousness.

*Oforius* in Writing of Righteousness doth greatly oppose Christian Righteousness.

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*A twofold and different Account of Doctrine ;  
one of the Law, and another of the Gospel.*

FOR as there is a twofold manner of Covenant, so also there is, of righteousness proposed in the Scriptures : The one consists in precepts and works. under the weight whereof we all of necessity fall down to destruction. The other is that of the Gospel, which is safe-guarded, not by works, not by observance of the Law, not by any performance of duties on our side, but by the sure and only Faith of Christ the Son of God. Verily whosoever rejecting the righteousness of Christ, whereof I speak, leads us aside unto any other manner of righteousness, I say, that he pleads not for righteousness,

A twofold manner of righteousness.

but against it, and doth not undertake the defence of the Law of God, but is a professed Enemy of the Grace of Christ, and his Cross, and therefore doth not open, but wholly shuts up all passages to true Salvation, and all Gates and Doors of Divine Grace : For I beseech you, if we are willing to confess the truth with the

The righteousness of the Law.

Sacred Scripture, what is it else, in which all the fountains and causes of our destruction are contained, unto which, as the principal head and spring, we may attribute all our calamity, but this very manner of righteousness placed in God and his Law ; by whole infinite immensity not only our faults, but also all the Poizes of our righteousness are weighed down to the destruction of damnation. If there is nothing but the righteousness of Works, that may help our too scanty and short Obedience.

But perhaps these things, that have been said hitherto are enough concerning the Title of the Book. By which your prudence may lead you easily to suppose, what should be judged of the rest of the Work. In which, when I contemplate the external form and countenance of the Workmanship, verily I see that it is not without beauty, nor unworthy to be looked upon ; when I number the Books themselves, I take notice they are both many and large enough. When I look on the Words and Pages, I see whole Rivers and Sands that cannot be numbred ; but when I turn to the things themselves, when I consider the Reasons and force of Arguments, when I compare the Words and Sayings of the Scriptures,

Scriptures, at a strange rate quoted, with the true sense of Scriptures not rightly understood by you; and also when I take notice of the end and scope of the whole disputation, I am not willing at present to discover to you what I find here, lest in what I say, I should seem to exceed the bounds of that modesty, which here I profess.

But yet that I may say something for the sake of Truth, to which I am more obliged, because of necessity something must be said, I will speak, but in a few words; If any other Man had Published these Books concerning Righteousness amongst the common People, except your self, I should say to him openly, and to his face, that no Man could ever have brought in a greater plague into the Doctrine of the general Salvation of Christians, nor a filthier blot upon Religion, nor have done a greater injury to St. *Paul*, the Scriptures, and the Prophets, than is manifest in these Books. But in writing these things to you, I restrain my self for your sake, lest I pass the bounds of modesty, which I have set to my self: What then, should the cause of Truth therefore be deserted? You your self do not require that of me, as I suppose. Wherefore that I may, as much as I can, observe that which is my duty in both respects, I have laid hold on this way of prosecuting this design, which you see, and which necessity hath laid upon me, whereby I might both less offend you, and likewise perhaps more benefit the cause I have undertaken to defend.

Therefore,



Therefore, seeing I judged it necessary to oppose your attempts in this matter, so I thought it most convenient, not that I should in this Book answer to all the small scraps of Reasons in the order that you observe ( which indeed is none at all ) in a tumultuary confusion in those Ten Books ; but that I may by choice touch upon, and confute the chief of them.

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*How easie it is to err in the Doctrine of Justification.*

Seeing these things and others like unto them, contain the principal Heads, of all Christian Doctrine; therefore Divines should take a special care lest they err in these; which care, unless they take, there will follow a most grievous ruin and perturbation of all things, the foundations being as it were put out of their places. And yet I know not how it comes to pass that error is no where more easily committed than in these Points. Neither is it so strange; for so it comes to pass, that this animal nature we call Human Reason, when consulted with about the things of God, is most blind, and sees nothing, unless it be illuminated with the better Light of Divine Knowledge shining in upon it: For the right understanding of Divine things comes by the Spirit of God, and not by Human Capacity; and though

Human Reason understands not the Doctrine of Free Justification.

though the Law, and the things of the Law, were in some sense born with us, and cleave unto our Nature; Yet the Mysteries of the Doctrine of the Gospel are not apprehended so easily, because the Nature of both is very different. Moreover, you may see many, who following the guidance of Nature, and her precepts more than is meet, do teach and dispute of things belonging to the Gospel; just as if a Philosopher should discourse of the Principles of Nature, or a Moralist of the perfection of Virtues, in which they place their chiefest good; or as if a *Pharisee* sitting in the Chair of *Moses*, should dispute about the Righteousness of the Law.

But there will be another occasion of treating of these things, (if opportunity be granted.)

In the mean while, that I may speak ingenuously of thee, O *Oforius*; with how much the greater natural parts God in his bounty hath adorned thee, and heaped upon thee, it is the more grievous to me that thou art violently drawn aside with others into that blindness of error: That though you teach us many things in your reasoning about Righteousness, yet you scarcely teach any thing that makes much to the purpose, and nothing at all that is profitable for Salvation, but rather on the contrary that which is very hurtful. For, I beseech you, What assurance can there be of Salvation, if you shut out Mercy, and send us to our own Righteousness as the only way, which conveys us to Heaven? for all your Doctrine of Divinity

vinity looks that way. To wit, when discour-  
sing of the hope of remedy, you affirm *there*  
*is no other way, but that only, of becoming like*  
*unto God, and being united unto him; and that*  
*this is the only way of a Blessed Life, which*  
*consists wholly in Righteousness; which who so*  
*observe, those you affirm do abound with Divine*  
*Riches, and Eternal Glory.*

Orosius *de*  
*justit. lib. 1.*  
*pag. 3.*

As if there were no hope remain-  
ing for him, that turns a little  
aside from these footsteps. Than  
which what could be said or in-  
vented more repugnant to the Gospel? yea also  
elsewhere, repeating again the same thing,  
tho' in different Words: *How should a Man*  
*be saved, say you? Is there any o-*  
*ther paved way to Salvation, but what*  
*is contained in the Law of God?*  
*None at all, &c.*

*Lib. 10. de*  
*Justit. pag.*  
*232.*

And again in another Book, as in all your  
Books reasoning about the Works of the Law;  
you assert, *that Righteousness is purchased by*  
*these, that Men go up to Heaven*  
*by these as by steps, that eternal*  
*rewards are appointed for these; and*  
you plead that this is the only way we have  
to Heaven, which is paved with renowned  
Works, &c. Moreover you pro-  
claim yet with more open Mouth.

*Lib. 6. pag.*  
*148.*

Wherefore, say you, it must be at-  
tested with greater freedom of Speech, that the  
ascent into Heaven is given to the Merits of the  
greatest Vertues, and that the Mansions of the  
Everlasting

*Everlasting Kingdom are given justly and deservedly to Holy and Chast Men, &c.*

It would take up a long time, and be much more troublesome to rake together out of every one of your Books, every one of those wonderful sayings, which are more than Paradoxes, whereby you plead that all the safeguard of our Salvation, should be placed in nothing else but in the observance and care of Righteousness: which if you could as well perform in effect and reality, as you set them forth in Words magnificently; I should esteem that none were more happy, none more worthy of Heaven than you. But now let us suppose that, which I see you would so fain have granted, that Heaven is only due to perfect Men no other ways, but upon the account of Righteousness, and that there is no other way of coming to those blessed mansions, but that which is trodden by the most pure footsteps of good men, and settled in the perfect integrity of Works. Now we are not against the deserved praises of righteousness, neither do we withhold from it its rewards: Be it so indeed. But where shall we find this Righteousness? *Dic quibus in terris, & eris mihi magnus Apollo.*

Tell me in what Country (and I shall esteem you to be a great Oracle,) This man of righteous life dwells, who will so direct the course

All have sinned and come short of the glory of God.

of his Life according to this Idea of Vertue proposed by you, that he fails no where, who Roots out all manner of wickedness, who refrains himself from railing with his Tongue, suppresses

14 *Of Free Justification by Christ.*

suppresses the Haughtiness, Insolency, and madness of an Ambitious Spirit, and the rashness of a Headstrong Mind; who Crucifies the Flesh with its Lusts, who suppressing ungodly lustings, by frequent meditation upon Death, brings himself over from all Impurity and Impiety to the resemblance of Christ; who separating his mind from the Contagion of the Body, applies it wholly to the Imitation of Christ, who resembles the humility and meekness of Christ, his bounty and benevolence; and his excellent Holiness in all respects, and also cuts off all defilements of the mind, and all the roots of filthiness and impurity. I say, where will that man be found, who performs these and all other duties of true Piety, and so performs them, that nothing in his Life seems superfluous, nothing is unequal in his duties, nor defective in his manners? I think he may be found in

The Idea of the *Oforian* righteousness, can be more easily found in his Books, than in his Manners.

hence to Heaven, and now sits at the right hand of Majesty, drawing all to himself: and I wish

The Son of God only was perfectly Holily. *Ps. 14.*

that at length he may draw *Oforius* also to himself. What if the Lord himself looking down from Heaven upon the Sons of Men, is affirmed in the Prophetical *Psalms*, to have found all their

the Books of *Oforius*: but not in the Life, in the daily Confessions, or in the Holy Absolutions of *Oforius*: There was of Old, I confess the Image of this most perfect righteousness seen and known upon the Earth: But that Phoenix hath long since left the Earth, and departed

all their ways corrupted and depraved: if the Mystical and Royal Holy Psalmist durst not in confidence of his own righteousness enter in to judgment with his God, or present himself to be tryed by him, and condemns all other mortal men of unrighteousness, without excepting

Rom. 3. 1 Jo. 1.  
Jacob 3.

so much as one. If *Paul* writing to the *Romans* in a very serious debate confirms the same, and stops the mouths of all men, that he may bring men over, having called them away from a vain trust in their own works, and convinced them of the vanity thereof, to the help of the Son of God only, which is placed in the faith of him: If *John*

Ose. 1. 5. p.  
21.

the Apostle, yea and if that powerful proclaimer and defender of humane righteousness could not himself deny but that in many things we offend all, I pray you, O *Oforius*! Will you now rise up after them, not the eighth but the ninth *Proclaimer* of Righteousness, being a mortal and sinful man, who dare affirm to others, that which you cannot perform your self after this manner: *That it is either righteousness or nothing, which obtains us the favour of God, and makes us acceptable and like unto him?*

*Qu.* What do I hear? is there nothing else, I beseech you? What then? Is Faith nothing? Is Grace nothing? Is the Mercy and Promise of God nothing? Do the Merits of Christ profit nothing to Salvation? So that now there is nothing which reconciles us to God, but the righteousness of works? What? Do you so place all

all righteousness in works, that you think there is no righteousness of Faith?

*Oserius* confounds the righteousness of faith and works without any distinction.

Then you think perhaps that the righteousness of faith and works is one and the same, and you make no difference between the Law and the Gospel, whereas *Paul* teaches you far otherwise, who openly and with great fervency of Spirit deprecates that other righteousness, which is of works, that he may be found in him, not having the righteousness, which is of the Law, but that which is of the Faith of Christ,

*Phil. 3.*

It is one thing to be justified by faith, and another thing to be justified by the Law.

which is of God. righteousness by Faith. Do you not perceive here a manifest opposition between these two: To be justified by the Law, and to be justified by Faith, yea and those very things which *Paul* removed far away from him as *Dung* in respect of obtaining Salvation, Will you pave that only way for us to Heaven? And in the meanwhile disputing about works, I discourse of these things with you, as if there were any such strength of so great vertues, in this life, as could deserve not only the reward of righteousness, but also the name thereof. What will you

There are no performances of the most perfect men, that are without some imperfection in the sight of God.

say, if the most holy performances and endeavours, undertaken in whatsoever manner by the most perfect men, in this corrupted nature, are so unprofitable to the immortality of Life, that they are rejected by Christ as things without profit, yea that

that they are despised and utterly contemned in the sight of God, like a menstruous cloth, as the Prophet *Isaiah* witnesseth, unless they be underproped with better Grace, and the commendation of Faith? *Isa. 64.*

We are all as unclean, and all our righteousness as a menstruous cloth.

What if in *Isaiah* we are all said and that truly, to have gone astray like Sheep every one in his own way, from whom so great a Prophet doth not separate himself: What do you suppose should be judged of our virtues and righteousness? But you will say, this complaint of the Prophet belongs not to all in the general, but only to the Jews who in those times wickedly forsook their duty: but by the same reason you may affirm, that all the diseases of all men and times were not healed by the Death of Christ, but theirs only, who in those times had gone astray out of the way as lost Sheep. But how frivolous this cavilling is, it appears evident by the context of this Prophetical Prediction.

All we like Sheep have gone astray, *Isa. 53.* A frivolous exception of *Oforius.*

Whereby you see, (*Oforius.*) being convinced by Sacred Testimonies, that those merits of our greatest virtues, if they be looked upon in themselves, are far from the perfection of that righteousness, which your Philology Cloaths with very beautiful Colours; Which yet I would not have to be so said by me, nor understood by you, as if those that live virtuously, did nothing aright and praise worthy in this life: Or as if the Godly Works of the Saints were not acceptable to God, which



The Papists  
do not clearly  
enough ex-  
plain why  
Works are  
called good.

God himself hath commanded to be done; for thus you reason concerning Works, that they come not indeed without Faith, and the Grace of God, but yet so, that when they come, you affirm, that the Kingdom of Eternal Salvation is due to them by the best right, not only as a recompense and reward, but also as a lawful Patrimony: as if the promise of Salvation depended not on Evangelical Faith, but on the Righteousness of the Law, and not on Christs merits only, unless a Covenant of Works be joined together with it: or as if faith it self profited nothing for the obtaining of Life upon any other account, but that it may procure Grace, which may stir us up to the praise-worthy performances of works, by which works we attain unto eternal Life.

What good  
works do ef-  
fect accord-  
ing to the opi-  
nion of Pa-  
pists.

*Faith Justifies no otherways, but upon the account of good works, according to the opinion of Osorius.*

**F**or so your words do manifestly signifie where treating of Faith, and enquiring why we are said to be saved by it, you presently add a cause: because, say you, we obtain the Divine protection only by faith, and so very easily observe the precepts of the law, and obey Divine Institutions; and again concluding to the same purpose.

*No man that is in his right wits shall obtain Salvation,*

vation except he keep the Law, or, which is equivalent therunto, except he be ready and prepared in his mind to keep it.

And again in the same place discouraging of the Salvation of Christians: Do you ask how a man is saved? Is there another way prepared for Salvation, but what is contained in the Law of God? none at all; Therefore

we, miserable mortals, have a way to the Immortal Kingdom laid out and shewed unto us, and that a very easie one, you *Oforinus*, being our guide and teacher, which is contained in the Law of God: So that besides this there is no other way laid open, neither in the Gospel, nor the Writings of the Apostles, whereby we may be brought to the Heavenly Countrey, and its immortality, but that which is described only in the Law of God.

Suppose these things were granted you, which you affirm, though they be in themselves absurd, and wholly Judaical, but let me grant, or at least feign that this way which you shew, is the only way, and the most firmly founded, and also that the same is the most easie, and likewise that there is no other way by which we can come to Heaven, but that only which is proposed by the description of the Divine Law: Suppose we grant this, yet in the mean while see thou teach me this: how thou canst know that thou dost as many good works as are sufficient for a compleat obedience to the Law. Of old our first

*Lib. 9. p. 233.*  
What sort of righteousness is that of *Oforinus*.

*Lib. 9. p. 232.*  
*Lib. 9. p. 232.*

What way men come to Heaven according to the opinion of *Oforinus*.

*Adam.*

Father

Father *Adam* received but one command, and failed in the performance, and that in Paradise, being placed in the highest degree of Innocency. What? and thou a miserable mortal man, banished out of Paradise, compassed about with so much infirmity of the flesh, having received the Law of God, in which so many and so great things are imposed to be performed, and they are so imposed, that he is liable to a Curse, whosoever doth not most constantly continue in them all; dost thou stand so firmly, that no storm of temptation can throw thee down at any time?

But what if having observed all other commands of God exactly, so much as one tittle of the Law is neglected by thee? What will thy Righteousness say to us in this Case? Do you not see, that the Sentence of the Law being pronounced, you are as much in the fault, as if you were guilty of all unrighteousness? And yet you talk to us of no other way to the Kingdom of Life, but that which is defined by the Ministry of the Law, and the Exercise of Charity.

But now how will you teach that? by what Scriptures, by what Masters shall this appear evident to us which you assert? by *Paul*, I trow. What then, says he he? To wit, *this is the mind and opinion of Paul, say you, that he asserts that all manner of destroying and suppressing of Lust is placed in the Grace of God, which must be obtained by De justit. lib. Fairb, and teaches that there is*  
 4. pag. 90. *no other way of extinguishing and destroying*

destroying it. And again elsewhere Paul was never the Man that disapproved the Offices of Bounty, as if they were little profitable for Salvation, but taught that the only right way to Heaven was that, which was Fixed in the continual Exercise of Charity, &c.

*Lib 3. p. 68.*  
The right way to Heaven consists in the Exercise of Charity according to the Opinion of *Orius*.

I know indeed, and confess that all proceeds from the Grace of God alone, whatsoever is done by us aright, and commendably, whether in suppressing the Allurements of Vices, or in observing the Discipline of Vertue. Moreover that should not be denied, which you do well assume according to the mind of *Paul*, that we obtain this Grace from God by Faith. Likewise that is not ill said, which you add concerning *Paul*, that he was never the Man that disapproved Pious endeavours of Exercising Charity; seeing he every where extols those very things with wonderful praises. For who knows not, that the excellent Sermons of *Paul* are exceeding full of very serious Precepts and Instructions for governing the Life: and that they are not in any matter more affectionate, than in this, that all every where, who profess the name of Christ, should, together with a sincere profession of Faith, joyn a proportionable Holiness of Life

An answer to things alledged.

*Paul* a great Preacher of Charity.

*Paul* a great Preacher of Charity.

πρὸς τὰς ἀναγκὰς χριστιανῶν for necessary uses.

Suppose this to be most true, as it is indeed; yet that was never the meaning of the Apostle,

to place our Salvation principally in the Law, as if he thought that the Kindom of God, and the Righteousness thereof should be measured by our worthy Deeds and Charity; or proposed Heaven to us as fit to be paid for, or sold for the commodities of our Works, as by a kind of Auction. Yea, when I read *Paul's* Epistles of a far different sense, this seems to me to be the only scope and mind of the Apostle, that he transfers all this Righteousness, which you attribute to the Law, unto Faith, and so transfers it, that he shuts out all mixture of Works, and leaves only Faith in the Son of God, which lays open for us a way into the Kingdom of Heaven.

Not Charity, but Faith opens a way to the Kingdom of Heaven. *Rom. 3. 4.*

For I beseech you, he that affirms, that we are justified by Faith, without Works, and who again says, but now without the Law the Righteousness of God is made manifest, being testified by the Law and the Prophets? with what Words could he more evidently shut out the endeavours and merits of all our Vertues from the Divine gift of Justification?

These things being thus agreed upon, and concluded by the weighty authority of *Paul*, of necessity from thence follows, That there is a twofold manner, or way of being righteous to be distinguished, as I said, according to the different conditions of both Covenants; of which the one belongs to the Law, the other is peculiar

A twofold manner of Righteousness of the Law, and of the Gospel, or Faith.

peculiar to Christ. Then both the Law and Christ *καὶ ὁ νόμος καὶ ὁ Χριστός* have their own righteousness; for as the Law, which is wholly exercised in works of righteousness, endures no unrighteousness, and renders the fruits of righteousness plentifully to those, who persevering in that which is good, have filled up all the parts of perfect Innocency. Likewise Christ also hath his own righteousness, both much more powerful, and also not a little differing from the other; though not so much differing in respect of the matter, yet exceeding much in the manner of dispensing; for the Law communicates only to them that Work, but Christ communicates to them that believe, perfect righteousness, and often also to the unworthy and undeserving, by a singular grace of dispensation. The Righteousness of Faith. Therefore this Righteousness, is properly called the Righteousness of Faith; Which is necessarily to be distinguished by us from the other, which is called the Righteousness of the Law: Which they who do not, verily they do a great injury to the Scriptures, and quench all light of Doctrine, confounding both their own Consciences, and the Consciences of their hearers, with a wonderful kind of disturbance, so that scarcely any Man can certainly know what should be hoped or feared; for they who dispute thus concerning the Righteousness of the Law, and draw all things to that alone, as if there remained no other way to hope for Salvation, but that which

the

the strict and severe observation of the Law brings: I beseech you, what else do those Men do, but leave the Souls of Men in a doubtful wavering? And by what way those Men encourage us to hope, by the same they compel us to fear and utterly to despair of Salvation: seeing there is no Man in the World, to whom the daily offences of his Life gives not much more cause to fear, than his vertues give him to hope.

And what remedy then shall remain for the perplexed consciences of Men, if the Righteousness of Christ being hid from their Eyes, you leave nothing for hope or consolation, but the righteousness of the Law? Or with what comfort will you raise up the Spirit of a fallen and afflicted Sinner, when the Law useth to shew what every Man should do aright, but

The Office of  
the Law.

can pardon no Man what is done amiss? must you not here of necessity be compelled to leave the Righteousness of the Law, and presently to appeal to the Righteousness of Christ? And, I think, you will not at all deny that, but, say you, seeing this righteousness of Christ is no other, but that which is the righteousness of the Law, yea and the very perfection of the Law, therefore it is not necessary that we should

How the  
Righteous-  
ness of the  
Law and  
Christ is one,  
and not one.

make a twofold Righteousness, but one only both of Christ and of the Law. But 'tis not a difficult thing, to answer to this objection. Indeed it must be confessed, if you consider the things by themselves, and

and compare the one with the other by a mutual relation, there seems not to be any difference between the Righteousness of Christ, and of the Law. Because there is nothing in the Law so Holy and perfect; but it appears as evident in the Life of Christ: But if you consider the efficacy and manner of working; which the Righteousness of Christ and of the Law exercises in others; if you consider the effect and end of both, there is a great difference: For though Christ is no otherwise just in himself, than the Law it self is Holy and Just: But yet this which is called the Righteousness of Christ, acts in us much otherwise, than that which is called the Righteousness of the Law, so that nothing seems more unlike or more contrary.

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*The difference between the Righteousness of the Law and the Gospel.*

FIRST, as touching the Law, what the Nature, Vertue, and Efficacy thereof is, it is unknown to no Man: To wit, that it is of it self a Holy and Perfect Rule, and Mistress to teach how to lead the Life; made for this purpose by the most Holy God, that Creatures might certainly know, what they should fly, and what they should follow, as it contains in it self the very Rule of all perfection in all respects compleat; so it requires perfect obedience in all respects and upon all accounts:

upon

The strength  
and operati-  
on of the  
Law.



upon this condition, that he that doth these things, shall live in them. But on the contrary, he that doth otherwise, and abides not in all, the Law pronounces a Curse against him, and inflicts the vengeance of Death, and heaps up anger and indignation upon him. For by the Law the Wrath of God is declared from Heaven, being justly kindled against all Men that are wicked and unjust upon any account.

Whereby it comes to pass, that the Law indeed, being it self Holy and Good, was not given for this, that it should bring Destruction, but Salvation; but yet the same being hindred by the infirmity of our flesh, it cannot but kill us, but cannot at all save us by its own means; not for any default, or tyranny of its own; but by taking just occasion from the refractory rebellion of our flesh, which as it naturally hath an enmity against God, so it cannot avoid being contrary to his Sacred Will, and Divine Institutions. And hence break forth so many, and so great calamities, that fall upon this sinful Nature of ours; hence so many proofs of the Divine Indignation and Anger; hence also that dreadful and unavoidable necessity of dying, which when it passes promiscuously through all ages and kindreds, which none of the most Holy Men could ever drive away from themselves, verily that one thing proves us all to be guilty of ~~un~~righteousness, and that there is not any perfection of righteousness

The Law as  
out of Christ  
is considered  
what it doth.

in our most righteous works; for if the Wages of Sin be Death, it cannot be that there should be any extinction

extinction of Life there, where no unrighteousness is seen. Therefore, O *Oforius*! if the Law cannot defend thee in this Life with all thy works from Death, will the same save thee after Death, and restore thee to Life, when thou art Dead?

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*Concerning Evangelical Righteousness.*

AND hitherto these things have been explained by us concerning the Righteousness of the Law, as it is considered out of Christ. Now let us again turn our eyes unto Christ, and consider, what his Righteousness without the Law worketh in us. And here first of all a wonderful and most manifest difference between the Law and Christ presents it self unto us. For seeing the Law, as hath been said, can give no Life according to the rigour of its Justice, but only to perfect Men: Therefore it comes to pass, that because it finds nothing perfect in us, it being hindered through the infirmity of our flesh, can give no help, nor work any thing in us but wrath: Therefore being repulsed by the Law, and destitute of the help of Works, let us seek another Patron of Saivation, whosoever he be, who may help us: But there is none who doubts, that He is no other but Christ the only Son of God; whom we all alike profess through all Churches.

The difference between the Law and Christ.

Christ the only Antidote against the Stings of the Law.

Churches. There is therefore no Controversie remaining between us and our Adversaries concerning the Author of Salvation. Nevertheless there remains here another ambiguity or question, perhaps not yet cleared enough by all Divines. For whereas there is no man but confesses that Righteousness is in Christ in its highest perfection: And we have already heard

A question by what righteousness can Christ deliver the unrighteous.

from the Law, that there is no fellowship of Righteousness with Unrighteousness; here some difficulty comes in, how it comes to pass, that the Lord Christ, all whose Judgments are most just, can or ought against Righteousness favour

those, who having forsaken their duty, have turned aside to Unrighteousness? For if the Law of God according to the nature of Righteousness, cannot avoid condemning of those that are guilty of wickedness, some perhaps may ask, What way Christ, who doth not any thing, but what is most righteous, can procure Salvation to those without the violation of his Righteousness, whom the Law of Righteousness justly condemns? Or if he do it, how, for what cause, and in what manner he does it, by

What way, and in what manner the benefits of Christ are derived to us.

Faith, or by Works? If by Faith, whether by Faith only, or by the help of Works joyned with it; if upon the account of Works, whether before Works, or after Works, or in the very Works? But if by Faith only without Works, hence ariseth a threefold question; 1. What then do good

Works

Works avail? 2. What Faith that is, and of what sort it is, which is said to justify? 3. Whom this Faith justifies? for they must be either sinners or righteous; if sinners, they are either penitent or stubborn; if you say both, you will speak against Righteousness, which cannot be well called Righteousness, unless it reward according to every mans deeds and merits. But if they are righteous and not sinners, whom Christ helps: What need have the Righteous of a Redeemer? What need have the whole of a Physician? Moreover, how will that saying of *Paul* hold true; whereby Christ being made Man, is said to have come into the World, not to save the Righteous but Sinners. A threefold question.

I beseech you now, O ingenuous Man! according to your Modesty, that I may deal very modestly with you: If any Man treat with you on this manner, in disputing about the Doctrine of Justification, what would you answer him, if he should ask these things of you? If any such Man should come to you, who being affrighted in his mind, and astonished at the greatness of his sins, and burdened with horror of Conscience, and almost dead with the fear of the Judgment of God, should ask the help of counsel and comfort from you? of which sort there are found not a few Examples in the Folds of the Lord's Flock; what Remedy would you reach forth unto him? Perhaps you will send him to those Books of yours concerning Righteousness; and what will he find

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find there, whereby his afflicted and cast down Mind may be refreshed and recover it self? what? will you send him to the Law? but what will he draw from thence fit for healing his wounds? especially seeing that Law of Righteousness can only bring us in guilty, because we have not kept the Law, and oblige us thereunto, as by bond; at least it cannot by any means restore Righteousness that was once lost, or satisfy the Judge. It remains then, that you should bring over the miserable Soul of a Sinner from the Law, in which there appears no hope of defence, unto Christ, seeing

In a desperate condition Christ only can help.

it is He only by whose Wounds and Stripes we are healed; and who hath taken upon himself all the *Impieties* of us all, that he might communicate unto us his own Righteousness. That is very true indeed, and upon that account I think you and yours are to be commended, who, though you seem not to have a clear enough sight of the genuine Office of Christ, and his Divine Greatness in procuring our Salvation; yet ye refuse not to profess his Name, and a certain external reverence of Faith. But because at present you have to do with men that are troubled, and to whom it is not sufficient to retain only the Name of a Saviour, unless we have also a right understanding of the Efficacy of his Death which he suffered for us, and of the Power that he hath to save, It is not sufficient to retain the name of Christ only, unless also we learn the Greatness of his Office and his Power to save.

and

and the great benefits he hath bestowed upon us, and his exceeding great Love and Goodwill towards us, and the infinite Riches that are promised to us in him.

Therefore you must proceed further, and help the afflicted Minds of the Godly, as much as may be, that they may know and believe not only that there is eternal and durable Life in Christ, but also that they may be taught the way, and means, and manner how that Life comes to us, and to whom it belongs, and what we must observe in attaining unto it.

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*What the power and efficacy of Faith is ; whom it justifies, and how.*

**I**N which matter there is great variety of Sentiments and Opinions amongst Divines. For, whereas *Paul* proclaims with a very audible Voice, That Man is justified by Faith without the Works of the Law : Rom. 3.

Those Men by the additions of their *Comments*, do not explain the most evident meaning of the Apostle, but render it obscure; they do not expound, but cavil: So that some take the word Faith, not as *Paul*, for that Faith only which is in Christ Jesus, but which is formed by Charity and Works.

Others interpret that, which *Paul* saith of Faith without Works, to be understood concerning Ceremonial Works. Some interpret it of the Works of the Law in this sense,

The various Interpretation of the Papists concerning Justifying Faith.

that

that those works are undertaken not by Faith, but by the command of the Law without Grace. Others expound it otherwise; without antecedent works only: Some think it should be understood of the first Justification only, which they attribute to Faith alone, as in little Children that are Baptized, but the second in men come to years, they attribute to Faith indeed, but not without Works.

*Rossen. contra  
Int. Articul.  
31.*

The scope of all which dispute is, that Faith being adorned with Works, may do something; and on the contrary, that, if Works are not joyned with it, it may seem a kind of rude matter, void of life and form, not only unprofitable to purchase Righteousness, but a certain dead and destructive thing. Which if it be true, I would know this of them, and chiefly I would ask of you, *Oforius*, in what Common-wealth, in what Church, in whose Kingdom, do you coyn this new piece of Divinity? If it is the Church of Christ, that is not yours, It is his Kingdom, in which you are only a servant. What? Shall not Christ have a free power permitted to him of administering his own affairs, as in his own lawful Common-wealth?

And whence is this your great boldness in anothers Dominion, in a Church that ye never founded, to alter and change as you list, the appointments and institutions of your Prince, contrary to Law and Right? Or by what authority do you oppose your selves, but that every man may act in his own possession accord-

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ing to his own right, and freedom of command? What if it seems good in the Eyes of Christ to communicate freely the glory of his Kingdom, to whom he will? Will ye forbid him? What if the most Gracious Lord will pay a full reward to those that come to work at the last hour of the day, and make all equal by making the like agreement with them all, should your Eye therefore be evil because he is good?

But now the Lord himself, the Prince and Author of the Church professes in very evident words, that eternal life shall be given to them that believe in his name. What can be said more evident in signification, or more clear to be understood? He that believeth in me, saith he, hath eternal life. And again repeating the same, in the same words. He that believeth in the Son hath everlasting life. And *chap. 11.* He that believeth in me, though he were dead yet he shall live. And lest he should seem to testifie this of himself without the consent of his Father, he adds, This is, saith he, the will of him that sent me, that every one that seeth the Son and believeth in him should have life eternal.

*Joh. 6.*

*Joh. 3.*

*Joh. 11.*

Only Faith in Christ is proved to justify by example.

Who doth no less most evidently confirm these things by performances, which he expresses in word, adding also miracles thereunto. For how great a multitude do ye meet with every where through all the Evangelists, whom you see saved and healed by no other thing but

D

faith



faith only, which relied on Christ. How often do we hear from the mouth of the Lord in the Gospel: thy Faith hath made thee whole, without hearing any mention of works? And what Christ performed to faith, will *Oforius* attribute that to Works: Christ invites unto himself Consciences that are afflicted and burdened with sin: *Isaiab* calls all that are athirst to come without price or any exchange to the Fountains of Christ, that they may be refreshed. *Oforius* will bestow the Kingdom, which God hath promised, upon none but righteous men, and eminent good works. I beseech you, Sir, according to your righteousness, what excellent good work brought that sinful Woman with her in the Gospel, out of whom seven Devils were cast? What righteousness appeared in the Thief on the Right Hand of Christ except faith only, why he should after the committing so many evil deeds enter in together with Christ on the same day into Paradise? what other thing did the Woman of *Canaan*, that was a stranger, bring to Christ, but an importunate cry of faith, so that she carried home, not Crumbs, but whole Loaves of Divine Grace? What deserved the miserable Woman with the bloody Issue, or *Fairus* the Governour of the Synagogue, or *Zaccheus* or *Matthew*, or other Publicans with them? why they being preferred before the Pharisees, who seemed so much more righteous, should obtain

*Mat. 11.*

*IJa. 55.*

Proof by ex-  
amples.

*Mat. 15.*

*Mat. 9.*

obtain the benefit of free favour, being so obvious and exposed unto them? There is almost an infinite number of others of the like condition that may be discoursed of after the same manner, in whom you can find nothing worthy of so great bounty of Divine Grace, but faith only: Blind *Bartimeus* cried, the Lepers cried, Jesus, Master, thou Son of *David* have mercy on us, and they were heard. For nothing cries louder than faith, nothing is more effectual to prevail. Let *Oforius* also cry, and let us all cry with the like noise of Faith, and we shall be heard alike. I speak of that faith, which is in Christ Jesus, besides which, there is not any passage into Heaven, nor access unto God, nor way of prevailing with God. Therefore that we may be heard, let us come, and knock, but let us do it aright, to wit, by Faith and in the name of the only begotten. Otherways it is in vain to cry to God, who hears not sinners, but drives them away, who regards not servants and guilty persons, unless they come to the Son, or in the name of the Son. Now by what way we are heard, by the same we are Justified: \* For the Divine reward is always joyned with righteousness.

How Prayers  
are heard.

\* From  
whence is liberty, salvation and righteousness to be sought.

Seeing then all of us, mortal men, are by nature sinners, and servants of sin, therefore we must see what that is, which makes us of servants free men, of guilty persons sons, of sinners righteous. For this is the whole subject matter of the debate, this is the question, on

which the whole controversie depends, which is not so difficult to be *judged* of, if the authority of Sacred Scripture may prevail upon impartial judgments. For the testimony of the Gospel remains sure and eternal, which no mortal man

*Job. 1.*

can weaken at any time, instructing our faith thus. As many as received him, to them he gave power to become the Sons of God, and that he may teach what it is to receive him, he presently explains the same, to them, saith he, that believe in his name, &c.

Whereby it appears evidently what it is, to which we are beholden for all that splendor and dignity, wealth and riches, yea and the possession of Heaven and Life. I know that in those excellent offices of good works, which you so much cry up, in the exercise of charity,

Wherein  
consists the  
use and scope  
of the Law.

and observance of Righteousness, there is great weight and also great benefit; as I confess also that the law it self hath great efficacy, if a man use it lawfully. Now the use of the law consists in this, that it should bring us to Christ, and be subservient to his glory. But when you have heaped all these things together into one, whatsoever were by God either prescribed to us in his Law, or written within us, they are far from restoring perfection to a mans deeds that are altogether imperfect, or to a mans person that is wholly destroyed and ruined. They are far from making us of servants freemen, of Slaves of Satan, Sons of God, heirs of his Kingdom, co-heirs of Christ,

Christ, fellow Citizens of the Saints, and Domesticks of the highest Father. Verily that is not the Office of the Law, but of Christ: And it is not righteousness, but grace that does this. This is not the efficacy of works, but of Faith: which relying not upon works, but being strengthened only by the promise of God brings us from bondage to liberty, from death to life, adopts us being reconciled unto God, makes us Sons of the promise, which is so far from being joyned with Charity and Works, that it reconciles Charity it self, and all works of life unto God, and justifies them, without which they could not have place in Heaven, in the presence of the great God.

Charity is justified by Faith, not Faith by Charity.

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*Upon what account, and how Faith justifies Fallen Sinners.*

**N**OW because I have demonstrated, what the power of Faith is, and what it performeth, I must of necessity explain upon what account, and for what cause Faith procureth unto it self so great efficacy and power of Justifying; how it is said to Justifie alone without Works, and what Men the same Justifies, whether the righteous or the wicked? If the righteous, what need is there now of Justification or Faith,

when the Law is sufficient? If the wicked, whether those that are penitent and converted, or the impenitent and rebellious? If the Faith of Christ justifies the penitent, frees them from guilt, and makes them righteous of unrighteous, which neither you your self can deny: Why then do you inveigh against *Luther*

An unjust  
complaint  
against *Luther*.

so unmodestly and undeservedly? Does *Luther* either say or teach any other thing? Where does he at any time let loose the Reins to sin, or promise liberty to the wicked, or preach Justification otherways, than to those, who being reformed by Repentance, breathe after Christ, and joyn themselves to him by Faith? What? Will you shut out those from all hope of pardon? I trow not: And what remedy then will you shew them? Will you send us to the Faith of Christ, or to the Sentence of the Law to heal our wounds? What if the Law gives no help here, and there is not

*Ofor. de iustit.*  
*lib. 2. p. 29.*  
*Oforius a-*  
*gainst Luther.*

any other thing in man, that can help righteousness once violated, except Faith only placed in Christ, which neither you your self can deny: And if this very Faith brings

Salvation to none, but those that deplore the sins they have committed, which together with you *Luther* affirms, to what purpose are those out-cries against *Luther* so Tragical, and raised without any cause? Wherefore then dost thou deceive us, O *Luther*? For when thou d'st condemn pious tears, and didst cast reproaches upon wise sorrowfulness, and didst plead that all works were

not

not only unprofitable, but pernicious. And presently going on in the same stile, and waxing more violent. For when (say you) thou didst put so much in faith, that thou saidst, there was help enough in that only; the sense of thy words seems to be this: That Salvation is prepared for all without grief, without the lessening of Riches by communicating to the Poor, without the detestation of a fault committed. And after the interval of a few words. But if you think that a Wicked Man, though he flies not at all from his wickedness, obtains righteousness by Faith only, who hath been more absurd, who hath been more out of his wits than thou since the Creation of Mankind?

That I on the other side, Oforius may answer to these things, but in a few words: If that were true, which you falsely say of Luther, perhaps you might gain some praise both

An Answer  
for Luther a-  
gainst Oforius.

of a Learned Orator, and an Honest Accuser. But now seeing he never so much as dreamed of these things, neither can you bring forth one word from so many of his Sayings and Deeds to maintain your unjust accusation; I say not in your words, *Who hath been more absurd, who hath been more out of his wits than you since the Creation of Man?* But if I may be allowed to say this, speaking very modestly, that you are too much forgetful, not only of your duty, but also of the argument, in which you are exercised and: whilst you are writing of Righteousness, you do so far against all Righteousness most basely bespatter and shamefully lash a Godly Man, a Servant of Christ, that never deserved ill at your hands,

with feigned Lyes and Reproaches, and all kind of abuses; either through ignorance finding fault with the things you have not read, or wresting those things to a wrong Sense, which you are not willing to understand in a right Sense.

The unjust  
slander of O-  
sorius, and  
Andradius a-  
gainst Luther.

What if the Eternal possession of Salvation must not be hoped for from any thing else but works of Righteousness, as chiefly you *Osorius* do teach, (that I may comprehend also *Hosius*, and your familiar Friend *Andradius* in the same Category!

What hope can you have of your own Salvation from these works of yours; to wit, your most false Accusations, and reproachful Libels, in which, against Law and Right, breaking the bonds of all Righteousness, you vomit forth those lying slanders against your Neighbour, and that in the publick Theatre of the World, for no valuable cause, nor for any true reason, nor upon any other account, but because perhaps you are stirred up with your own immoderate passion.

*Luther* indeed did write of Faith, I know, and confess it, but what then? What fault I pray you did he commit in so doing? What hath he deserved? Why might not he as well write of Faith, as you of Righteousness? but perhaps that displeases you, not that he did write of Faith, but because attributing too much thereunto, he refers the whole of our Righteousness to this Faith. Be it so, and you on the contrary refer all to the works of the Law, which

of

of you two is worthiest to be accused? Which comes nearest to Evangelical Doctrine? You who refer all to, and comprehend all in the observance and study of the Law, or he that refers unto, and comprehends all in the Faith of Christ? Let *Paul* be called for a Witness and Umpire between you, who though he himself was very careful in observing the Law of God, in his Epistle to the *Philippians*, proposing a twofold manner of Righteousness, the one of the Law, and the other of Faith, he judges the latter to be so much better, and prefers it so far before the other, that he esteemed all those other things of his own, though otherwise excellent and praise-worthy things, being placed in the study of the Law of God, yet he esteemed them all as loss, yea as dung, for the excellency of the knowledge of Jesus Christ, that he might be found in him, having on the Righteousness, not which is of the Law, but which is of the Faith of Christ, which is the Righteousness of God by Faith, &c. What then? shall you bring us away from this faith, which is placed in Christ, and call us back to that dung contrary to the will of Christ, and the Doctrine of *Paul*; that by your teaching and guidance we may be found to possess a righteousness, not that which is placed in Faith, but that which is only placed in the Law? And are you upon this account so outrageously invective against

A twofold manner of Righteousness mention'd by *Paul*, the one received, the other rejected.

*Philip. 3.*  
Righteousness of the Law, Righteousness of Faith, in Faith of God.

*Luther,*



42      *Of Free Justification by Christ.*

*Luther*, because he chose rather to follow *Paul's* opinion, than yours in this point of Salvation? No, but there is some other thing in the wind, which puts you in such a heat of contending, not because *Luther* attributes Righteousness to faith, to which you your self use sometimes to attribute very much, but because he so shuts up our Salvation in this faith alone, that he seems wholly to exclude and despise the excellent works of Charity and labours after Piety, in the point of Justification and Righteousness before God.

The Argument of *Quo-rius* drawn from *dictum secundum quid*, to *dictum simpliciter*. Making that to be true in the general, which is only so in particular.

In Academical exercises, where arguments are examined according to the Rules of Logick, those conclusions are justly found fault with, that proceed from a thing said in particular, to prove a thing said in the general, which thing there is no man, that is in any degree exercised in these matters, but he may easily perceive in your Sophistry.

But if *Luther* had ever been a Man that had simply condemned the commendable diligence in good works, or honest actions of vertues; I should not save him from your lashes, or from being accounted worthy of such Ornaments as your modesty puts upon him, that he might be judged *the plague of his Countrey, a turbulent Person, and disturber of Religion.*

*Ofs. lib. 2.  
p. 28.*

Add

Add hereunto, if you please, the other flowers of your Satyrical Eloquence, under which you expose him in such an appearance or disguise, as one of the most cruel, and dreadful Monsters, that ever was in the World.

The Re-  
proaches of  
Osorius cast  
upon Luther.

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*An Answer to the Accusations of Osorius, in  
defence of Luther.*

**B**UT now passing by your Re-  
proaches, let us consider the  
matter it self, and the strength and  
finews of your Discourse. For this  
is your Opinion; that, for the ob-  
taining of righteousness the godly fruits of  
good works should by no means be removed  
from a Communion with faith, which other-  
wise cannot be lively and saving, being with-  
out charity. And because Luther does this,  
you conclude after this manner, *that he con-  
demns all works of good men; that he is an enemy  
and destroyer of all honest Discipline, an Au-  
thor of prophane impurity and licentiousness, a plague  
of his Countrey, a troubler and disturber of all Re-  
ligion, yea, and a Monster, and what not?*

The deceit-  
ful con-  
nexion of  
Osorius

But I beseech you, Sir, bethink your self,  
and have a care what you belch forth against  
any man with an unbridled rash-  
ness; the Law commands you to  
shun leasing. And do you, who  
are so great an extoller of righteousness, against  
all

Exod. 23.

all righteousness tear honest and innocent men in pieces with false accusations? for if a Man doth not attribute unto works the chiefest efficacy and preeminence in the point of Justification, is that sufficient cause to suppose that therefore he utterly condemns good works? Verily it is unreasonable so to do, as if a man disputing concerning *Orosius*, should thus conclude, that be-

*Luther separates charity from faith, and the Law from the Gospel, not simply, but in such a manner as things should be distinguished each by their own bounds.*

*Where and how Faith works by love*

cause he hath no power of governing in the Kings Chamber; therefore he hath nothing he can do at home amongst his own family: Or because he is not at all excellent in military vertue to gain a victory, that therefore he hath no faculty or dexterity in managing the affairs of his own business. *Luther separates charity from faith, and the Law from the Gospel, and does it not without cause.* But it must be considered where, in what place, and for what cause he does it: Not to cause the godly works of good men

to be despised, nor to discourage the exercise thereof, but that the power of justifying should not be attributed to *the performance of them*. Not that faith should not work by love before Men, but that it should not work before God. For it is one thing to work before Men, and another thing to work before God. Therefore one and the same faith acteth both ways, but one way before God, and another way before men; for before men it works by love, that it may perform obedience to the will of God, and be serviceable for the benefit of our Neighbour; but

but before God it works not by any love, but by Christ only, that it may obtain the pardon of sins, and eternal life.

By which you see, what is the difference between faith and vertue, and wherein they both agree; and how different the working of both is: How faith is alone without works, and again how the same is not alone; for in the meanwhile Godly works are not therefore condemned, because they are not admitted to the justification of life, but the trusting in works is only overturned: Here then a wise and suitable division should be used, that things may be distinguished each by their own places and bounds lest one thing should rashly rush into the possession of another, and disturb the order of its station. Therefore let the praiseworthy merits of the greatest vertues have their own honour and dignity, which no man withholds from them: Nevertheless by their dignity they will never be so available in the presence of the Heavenly Judge, as to redeem us from our sins, to satisfy Justice, to deliver us from the wrath of God, and everlasting destruction, to restore us that are so many ways ruined, unto grace and life, to unite us as Sons and Heirs to God, and to overcome Death, and the World. These things cost a far dearer price, than that we should ever be able to pay so many and so great debts by any works or merits,

What is the union of Faith with Charity, and again what is the difference of both.

Trust in works is excluded.

There is nothing can be opposed to the judgement of God but Christ only.

or

46 *Of Free Justification by Christ.*

or means of our own. For so great is the severity of Justice, that there can be no reconciliation, unless Justice be satisfied by suffering the whole punishment that was due. The wrath is so very great, that there is no hope of appeasing the Father, but by the price and death of the Son. And again, so great is the mercy, that the Father grudged not to send his own Son, and bestow him on the World, and so to bestow him, that he gives Life Eternal to them that believe in him: Moreover, so great is the loving kindness of the Son towards us, that he grudged not for our sakes to bring upon himself this infinite load of wrath which otherways our frailty, however assisted with all the help of moral vertues, had never been able to sustain.

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*Whence Faith hath received its efficacy.*

What doth  
faith without  
works per-  
form, and  
from whence  
doth it re-  
ceive its effi-  
cacy in act-  
ing. The form  
of faith is not  
charity, but  
rather the  
form of cha-  
rity is faith.

**B**Ecause Faith alone with fixed eyes looks upon this Son and Mediator, and cleaves unto him, who only could bring about this Atchievement of our Redemption with the Father; therefore it is, that it alone hath this vertue and power of justifying, not with works, nor for works, but only for the sake of the Mediator, on whom it relies. Therefore that is false, and worthy to be rejected with disdain, which

which some unhappy and wicked School-Divines affirm in discoursing of Charity, to wit, that it is the form of Faith, and that it must not by any means be separated from faith, no more than the vital Soul can be separated from the body, or the essential form from matter, which otherwise is a rude and unweildy Mass. In answering of whom, I think there is no need of many words, seeing the whole meaning and drift of Scripture, if rightly understood, the very end of the Law; seeing Christ, and the instruction of the Apostles, and the whole nature of the Gospel seem to be manifestly against them, and wholly to overturn that most absur'd Opinion by so many Oracles, so many Signs, Examples, and Arguments to the contrary. Now if that be form, which gives subsistence to a thing, how much more truly must it be said, that faith is the form of charity, without which all the works of charity are base and contemptible; as again the form of faith is not charity, but Christ only, and the promise of the word.

But what, say they, are not the pious works of Charity acceptable to God, being so many ways prescribed unto us, and commanded by him? Are not these also remunerated with plentiful fruits of Righteousness, and heaped up with manifold Rewards in the Gospel? I was hungry, says he, and ye fed me, I thirsted and ye refreshed me with drink; so that not so much as a cup of cold water shall want a reward, when it is given in the name of Christ, besides an infinite number  
of

Objection.

of other things of that kind, which being taken out of the Scriptures are enlarged upon to the praise of Charity.

Indeed no man denys that pious  
 Answer. and holy works of Charity are greatly approved of God, and it is an undoubted truth, that the love of God and of our Neighbour, as it comprehends the Summary of both Tables, and is the greatest complement of the whole Law, so it hath excellent promises annexed unto it. Neither is there any Controversie between us about that. But when we affirm that Charity pleases God, we ask this, how it pleases, whether simply of it self in respect of the very work, or upon the account of faith, and the Mediatour? and then whether the same Charity so pleases, that it justifies us before God, and obtains the pardon of sins, and overcomes the terrours of death and sin, that it may be opposed to the judgment and anger of God? Moreover, whether it hath the promises of Eternal Life annexed unto it? If without a Mediatour and the faith of him, there is nothing which can please God, and it is impossible that works should please him, before the person of him that worketh be reconciled; it follows that Charity depends on Faith, and not Faith on Charity: But that it rather goes before Love, and is so far from being joyned with it for justification, that it also justifies Charity, and makes all the works of Charity acceptable to God. The matters appear more evident by Example. Suppose a *Jew* or *Turk*

Confirmation by Examples.

Turk does daily bestow great gifts upon the poor with very great cost, and damage to his estate : and again, that a Christian gives only a cup of cold Water to a thirsty man in the name of Christ : in the things themselves, if merits only be valued ; there seems a very great disproportion. But there is much greater inequality in the distributing the reward. Though a Turk bestows many thousands of Talents upon the poor, he gains not any thing at all thereby with God. A Christian by one Cup, not of Wine, but of cold Water loses not his reward, yea he finds Life. What is the cause? What should you think, O *Orosius*, but because those things are not valued by merits, but by faith : not by the condition of the work, but of the worker; not by the price of the thing, but by the dignity of the person.

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*In Justification not so much the Condition of the Deeds as of the Persons is regarded.*

SEE, I beseech you, of how great concernment it is, that a person should first be reconciled to God, which unless he be received into his favour, it is not possible that his works should please him at any time. As in the civil and politick nature, it is of no small concernment, whether a Son or a Servant acteth upon the account of reward: in like manner in the Heavenly generation there is a

E

great

One condition of Sons,  
another of Servants.



great difference between Sons and Servants. The Heirs of God and Mercenaries. For one thing is regarded in Servants, and another thing in Sons, and their condition appears to be far different. It belongs to Ser-

A comparison of Sons and Servants.

vants to be compelled by fear, but they that are Sons are drawn by love, and they do so much the more in the performance of their duties. how much the more gladly they endeavour to please their Father. They that serve, go about their business only for reward, and it is given unto them no otherways than according to their merits. Who when they have done all, they remain nothing but Servants and unprofitable, they never do any thing worthy of an Inheritance. On the contrary, they who are Heirs and Sons, though they shew themselves no less obedient, and observe the will of their Father, yet they do not therefore obey, that they may be made Heirs by Works, but because they are Heirs, Therefore they work.

Again, they that are in a servile condition, do not come, but when called by their Master, and perform his commands by the impulse of the Law. But the case is contrariways in Sons, who have always access with boldness into the presence of their Father, and cry *Abba* Father, performing much more of their own accord, than by the incitement of anothers prescription. Servants, after they have done their task, have their wages paid them according to their merits, but they receive no reward of Inheritance. But they that are Sons and Heirs; an Inheritance

tance is made sure to them, not according to their obedience, nor by their deeds, nor after their deeds, but by the faith of the promise, and a free donation before all obedience, concerning which Faith, *Paul* said : It is therefore of Faith, that according to Grace the Promise should be firm to all the Seed. Moreover in those that are Sons, it is only the dignity of the person, and not the merits of good life ; it is the birth, and not the works that are regarded : But the case is contrariwise in Servants ; for it is not regarded what the person is, but what the manner of life. In short, the Servant (as Christ witnesseth) abides not in the house for ever. But the Son, to whom the House is delivered wholly and for ever, is never driven out of the House.

And here Christ only is a Son by Nature, we only by the Grace of Adoption. He by Birth, we by Deliverance, of which he himself testifies : if the Son, saith he, shall make you free, ye shall be free indeed, he being partaker of his Fathers Nature, is not made a Son by his life, but is born a Son ; we being Servants by Nature, are not born Sons, but are born again, not by works. but by faith

Christ a Son  
by Nature,  
we by Christ.

But by Christ our Deliverer we are changed from Servants into Sons. Not that we cease now to be the same that we were, in this life sinners, miserable. weak, mortal, for this transformation from

Christ is born  
a Son by nature,  
we by  
faith are born  
again Sons,  
not by works,  
in the Son.

servants into sons, is not so much performed in us, or in the change of our qualities, but chiefly in the love of God to us. For he hath so high an esteem, and puts so great a value on Christ his only begotten, that with a fatherly love and affection he embraceth all those of mankind throughout the world, that believe in this Son of his; and looking upon them now as Sons, adopts them for his Sons out of their servile

The cause  
why God a-  
dopts us for  
Sons.

Gal. 4.

estate, yea and makes them co-heirs together with his Son. Whence *St. Paul* said; ye are not now servants, but sons: and if sons, then also heirs of God through Christ; for ye are all the Sons of God by Faith, which is in Christ Jesus.

Gal. 3.

Whosoever of you are baptized ye have put on Christ. Ye are all one in Christ Jesus. But if ye are Christs, then are ye the seed of *Abraham*, and heirs according to the promise. Concerning

1 Joh. 3.

which also *John* speaks to this purpose; see what love the Father hath given us, that we should be called the Children of God. And again presently repeating the same, Dearly beloved, saith he, now we are the Sons of God, and it hath not yet appeared, what we shall be, &c.

*The Absurdities that arise from the Osorian  
Righteousness.*

WHICH things, seeing they are guarded with most sure confirmations of Evangelical Scripture, hence it necessarily follows, that all this Discourse of yours about righteousness falls down from the foundation. For if there is no union with God the eternal father, *but to those, who by an exact observation of the law conform and direct all their actions to the will of God, which is the Law of equity and rule of Justice :* you make us not now to be Sons, nor Heirs according to the promise, but mercenaries according to the condition of the law : Moreover by this means also it will come to pass, that the promise is sure to no man in his life time, which is directly opposite not only to the mind of *Paul*, but also to the genuine condition of Sons. For who in the time of this life lives so exactly according to the commands of God, that hitherto he hath never passed the limits thereof, or knows what he will do in the remainder of his life? Whereby it will come to pass that the mind must needs waver hither and thither, with a perpetual uncertainty. Moreover if that be accounted sure by the word and promise of the Gospel, that they are heirs as many as are ingrafted into Christ, then the Kingdom of God must of necessity be an inheritance,

*Osorius.*

The servile and mercenary doctrine of the Papists.

The Kingdom of God is an Inheritance, therefore not a reward, it belongs to Sons, therefore not to Servants.  
*August. lib. de bærus.*

If an inheritance, then it is not a recompence nor a reward, but a Patrimony, which is not due to deeds, but to the spiritual birth-right. If to the birth-right, then the bestowing of the Inheritance goes before all deeds. Afterwards *Pious* deeds follow, according to the saying of *Augustine*, which is no less true than firm: Good works follow him, that is justified, but go not before him, that is to be justified. Wherefore if that most pure and eternal Nature account us for Sons, as it was proved above, in which there sticks not any stain of unrighteousness, upon the like account it follows, that the cause which joyns us to God as Sons, the same also makes us just in the sight of God.

The cause which makes us the Sons of God, the same also

makes us Just; but faith only makes us Sons, therefore the same also makes us Just. The cause which justifies on God's part is his Predetermination. *Ephes. 1.*

But that we may rightly examine, what that cause is, first the degrees of causes must be distinguished, of which some are related unto God, and others to men. On Gods part in the first place comes his infinite Mercy, Predetermination, Election, the Grace of the Promise and Vocation, of which *Paul* speaks in more places than one: Who hath Predestinated us, faith he, unto the adoption of Sons by Jesus Christ, whom he hath Predestinated, that they should be conformed to the Image of his

his Son, them he hath also called, whom he hath called, them he hath also justified, &c.

In the next order follows the Donation of his Dear Son, his Obedience, Death, Sufferings, Merits, Redemption, Resurrection, Forgiveness of Sin: As for those things which proceed from God, there is no great controversie between

*Rom. 8.*  
Vocation, the  
Donation of  
Christ, his  
Obedience,  
Death and  
Merits,

us. But our Opinions differ concerning those things, which are called causes on Man's part; to wit, whether there is one cause only or more? Whether Faith only with-

What the  
cause of justi-  
fication is on  
Man's part.  
*Lib. 2. de just.*  
*Oforius.*

out Works, or Works joined together with Faith? And this is the thing about which now we contend, O *Oforius*, for in these Books you do dispute about the righteousness of works at such a rate, that you suppose Faith, only without these additions, so Insufficient to perform any thing towards the purchasing Salvation, that it is your Opinion, *That this Faith of Christ only, if it be separated from the help of Works, deserves not to be called the Faith of Christ, but a head-strong rashness, an insolent confidence, an impudent boldness, an outrageous madness, an execrable Wickedness:* Which sort of Words, how little modesty they savour of, it is needless here to inquire. But how far they differ from truth, and the inviolable authority of Sacred Scriptures, it will be requisite to take notice; because at present this is the matter of debate between us.

And first, if you understand it concerning this common Fellowship of Men with one another; and Offices of mutual obedience between Man and Man, there is no man so unreasonable as to separate Faith from the operation of Charity in that sense. For thus

Faith, Hope, and Charity, in what respect, & they are joyred together.

Faith, Hope, and Charity have a necessary connexion. But if the question is applied, beyond the publick society of Human Life, to those things that peculiarly belong to Salvation, and have a relation

to God himself; That if now the cause should be required for, which gives us a right to the adoption of the Sons of God, and which purchases us righteousness before him: Herein *Paul* in Disputing against you, doth so far take away all righteousness from works, and leaves Faith alone, that he judges him that mingleth any thing besides for the obtaining Salvation, to be a destroyer of Faith, an Enemy of Grace,

*Rom. 4.*  
*Gal. 2. Arg.*  
If righteousness comes by the Law, Christ dyed in vain. *Gal. 2.*  
Christ dyed not in vain, therefore righteousness is not by the Law. The contrariety between *Paul* and *Origen*.

and consequently an Enemy of the Cross of Christ. For, if those, saith he, that are of the Law, are heirs, Faith is made void, the promise is made of none effect. And also elsewhere: If righteousness comes by the Law, then Christ dyed in vain. Thus you hear *Paul* manifestly asserting, what it is, that makes us heirs of the Inheritance and Salvation, not the Law, but Faith: And that these two are so contrary in the Office of Justifying, that if the

the Law be admitted, Faith is wholly overturned, the Death of Christ is made void, the grace of the promise fails.

Now let us compare *Oforius* disputing of righteousness with *Paul*. He affirms, that Man is justified by Faith without Works. Your opinion on the contrary pleads that righteousness doth so much consist of Works without Faith, that Faith doth nothing else but prepare for Holy Works. He asserting a twofold righteousness of Works and of Faith, of Grace, and of Merit, so distinguishes between both, that he sets the one against the other, by a mutual opposition; as if they were things, that could by no means consist together, but the one destroys the other: And he makes that evident by the example of the *Israelites*, and the *Gentiles*; of whom those grasping at righteousness by Works, fell from true righteousness: These, because they sought after righteousness by Faith, *solely* and *simply* obtained it.

You on the contrary being neither deterred by their fearful example, nor regarding the Apostolical Instruction; and making no distinction between these so different kinds of righteousness, you seem to comprehend all in that one righteousness of the Law, as if the righteousness of Faith were none at all. The Words of *Paul* are very manifest:

To him that worketh, the reward      Roman. 4.  
is reckoned to be, not of grace, but  
of debt. But to him that worketh not, but  
believeth in him that justifieth the ungodly, his  
Faith is imputed unto him for righteousness.

What



What can any Man say more expressly? Afterwards he adds. freely, denying that it could be imputed freely if it were due for Works. On the contrary, *Oforius* seems to be of such an opinion, that he acknowledges no imputation of righteousness at all. He who asserts  
*Galat. 2.* we are justified by the Faith of Christ, and not by Works; What doth he else but remove Works utterly from the justification of Faith? Your assertion, which makes the Faith of Christ, if works are shut out, to be no Faith, but madness and execrable Wickedness: What else doth it in these words, but bring a Gospel not from Heaven,  
*Lib. 2. pag. 46.* but from *Portugal*, wholly differing from that which we have received from *Paul*. Which seeing we are commanded by the Apostle not to suffer, so much as in an Angel, without wishing him accursed, what may be answered to you in this case, I commit to your self to consider. *Paul* reasons thus: If of Grace, then not of Works, otherwise Grace is not Grace: If of Merit. then not Freely: For in that which is free, there can be no merit or debt.

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*The Arguments of Oforius, whereby he attributes Righteousness to Works, are answered.*

**N**OW it must be enquired, by what arguments *Oforius* pleads for his opinion. And

And first he brings that out of the Psalms : *The Lord, saith he, is Righteous, and loveth Righteousness, his countenance beholds the upright : And again, The Wicked, saith David, shall not dwell with thee ; the Unrighteous shall not remain before thy eyes : and thou hatest all those that work Iniquity ; thou shalt destroy all them that speak leasing, &c.* And now what is gathered from these testimonies ? To wit, *That the Wicked have no society with the goodness of God. For seeing God is himself the very Law of Equity and Rule of Righteousness, according to which all our actions should be directed, therefore it is his opinion that it is not possible, that he who puts away the rule it self from him and hates it, should be joined to the same.* But what do you drive at in all these florid expressions ? it is this ; *He then that asserts it to be possible that God should approve the wicked, and join them to himself, asserts it to be possible for God not to be God.*

These things need no prolix answer : For though we grant this to be very true, which you mention from the Scriptures, that the rule of Divine Justice is perfect, and that eternal light cannot endure any thing that is wicked, or not agreeable to equity : but you have not yet proved that those should be called wicked ; who flying to Christ by Faith, receive from him the Pardon of their Sins, who having their Sins blotted out, and all Iniquity forgiven, are written by the same Psalmist among the number of the blessed

Blessed are  
they whose  
iniquities are  
forgiven, &c.  
*Psal.*

fed; whom God himself purifying by faith, and pouring his holy Spirit upon them, of ungodly he hath made them godly, and graciously received them into his favour, for the sake of his dear Son.

And such we were all formerly, as your Oration describes, wicked sinners, and all void of the glory of God. before Christ washed us with his blood: but now after we are washed from our former filthiness, sanctified and justified in the name of our Lord Jesus Christ, and by the

*1 Cor. 5.* spirit of our God, Who shall lay any thing to the charge of God's Elect? Those whom God Justifies, who shall condemn? *Then you go on, and deny that it is possible, that God should be unlike himself, to favour wickedness, or make friendship with wicked men of an unclean life. And therefore you conclude we must needs be first righteous, before we are received into the favour of God.* Right, but who are they, whom you call by the name of Just? You must teach us that.

Whence this  
righteousness  
of *Oforius*  
shall be  
found.

If you judge they are such, as are defiled with no pollution, or can say with Christ: Who amongst you will prove me guilty of Sin? Verily, I confess it seems not unlike to truth; what you prove concerning the conformity of the Righteous unto God, and that we must needs be all of us such, if we would with acceptance have to do with that most pure Nature of the Divine Righteousness,

teousness, without a Mediator and Redeemer.

But if you take those for Righteous, who are Righteous by Faith not by Life, that is, those whom daily forgiveness received by faith, brings as righteous in the Presence of God, in that sense this debate of yours about Righteousness does us no diskindness: For by this means it comes to pass, that whom faith daily absolves, you your self cannot hold them guilty of any crime: Therefore if they are not unrighteous, nothing hinders them from being admitted with bold access into the presence of the Divine Majesty, through the benefit of their Redeemer.

Who are called righteous in a Gospel sense.

Oser. de just. lib. pag. 39, & 40.

But you deny that it is agreeable to the nature of God, to account any man worthy of his approbation, except him, whom his countenance beholds to be righteous: Therefore it is necessary that our righteousness should go before the favour of God. But whence that righteousness should come to us,

Of what sort is the Oserian righteousness.

herein is all the contention between us. You seem to acknowledge no righteousness but that which the perfection of life procures. We place all our righteousness in Christ, not in our selves, in the faith of him only, not in our own works. What? say you, can any man obtain favour from that highest goodness as long as he hates not wickedness, as long as he puts not away Iniquity from him, which hath a perpetual War with Divine Equity? Who is ignorant of, or denies that? For how can it be, that that everlasting Law should not

A false and lying accusation of Oserian.

hate

61 *Of Free Justification by Christ.*

*hate sin and wickedness with the greatest abhor-  
rency?* Well, and what do these Mountains  
of Gilboa bring forth unto us? at length he

concludes: *That it is therefore necessary, that whosoever thinks to be received into the friendship of God, must first hate wickedness.* Verily there is no man

Repentance.

Repentance  
proves a man  
to be a sinner,  
but takes not  
away sin, it  
causeth not  
remission, nor  
satisfies ju-  
stice.

that denies it. For though we  
should grant that a wise and whole-  
som (or) sound sorrow, whereof  
you speak, makes the first part of  
our conversion, and that the true  
righteousness of faith, doth not fol-  
low, except some trouble of a pe-  
nitent mind go before, it doth not  
therefore come to pass, that the  
very cause of justification should be

attributed unto repentance; for if repentance  
be nothing else, but a grief of mind at the  
remembrance of sin, it proves indeed that sin  
went before, but takes not away that which  
was committed. It declares perhaps some change  
of mind in him that committed it, but takes  
not away the punishment, that is due to justice.  
Moreover repentance testifies that justice is lost,  
but repairs not the loss thereof: As pain com-  
ing of a wound inflicted makes not a medicine  
to it self, but receives it from some other thing.  
In like manner, repentance goes before the re-  
mission of sins, but doth not cause it, just as  
*Seryphius* did not cause the recovering of the  
City of *Tarentum*, who unless he had first lost  
it, *Fabius* had not recovered it. How many  
may you see in a common-wealth, who having  
violated

violated the publick Laws, or been guilty of Treason against their Prince, being overwhelmed with grief and shame, with all their heart lament the wickedness of their crime, and they do not wickedly that they are ashamed and repent. But yet they do not escape the due punishment of the Law. Therefore the detestation of their sin proves them guilty, but doth not free them from condemnation. But if there is so great severity of Laws and Judgments in humane offences, which no deploring of ill life can wath away, what then should be judged of these that are committed against the highest and infinite Majesty? Which Angels offending in one thing were not unpunished, having been thrust out of Heaven, and whom no sorrow could restore again, what should be said to us in this frail condition of sinful nature, in which dwelleth no good thing, who offend by a daily, either negligence of duties, or filthiness of deeds? Is it sufficient to turn away the vengeance of so great a God, to say, I have erred, unless there be some other thing besides the sense of grief to help guilty and wounded nature, which may defend this weak part of our repentance with a stronger safe-guard, and may be sufficient to appease and reconcile offended justice with a proportionable price, and, (so to speak,) can contend with Divine Justice by *opposing a righteousness equal therunto*? For as the wound is infinite, that is inflicted on our nature, so it is just, that a remedy of the like nature should

The violation of Infinite majesty cannot be expiated but by an infinite price.

64 *Of Free Justification by Christ.*

should be applied, the strength and greatness whereof being infinite, may by proportionable greatness be suited to the Majesty offended; which verily consists not in repentance, or charity, or any offices of ours: but is contained in Christ only, who is the only begotten Son of God. And because our Faith only lays hold on him, and he cannot profit any but Believers, therefore it comes to pass, that faith only without works, that is, without any merits of works, compleats all our Righteousness before God.

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*Concerning the Praise of Repentance, the Dignity, and Benefit, and Peculiar Office thereof.*

The benefit and necessity of Repentance.

**B**UT you will say, to what purpose then is it to repent, and to amend evil deeds? or what shall be answered to these Scriptures, which promise in more places than one the pardon of all sins to those that lament their sins, and are converted unto a better life? That I may answer these, I would have you take notice of this in the first place: When we attribute the vertue of justifying to Faith, and in this case place it alone, being helped by no addition of our works: Let no man so mis-understand, as if we did

The lying calumny of *Andradius*, against *Chemnitzius*.

did drive away and banish all saving Repentance, and other holy Offices of Duty and Charity from every action of life, as *Andradinus* falsely gathers against *Chemnitius*.

For, that we may openly confess the truth, what else is this whole life of Godly Men, but a continual repentance, and a perpetual detestation and condemnation of sin, whilst we are forced by the Gospel with daily groans to breath forth this Petition? Forgive us our sins, as if we were conflicting in a continual place of wrestling, in which sometimes we stand by the Spirit, sometimes we fall through the infirmity of the Flesh, and sometimes we again make new repentance. yet we always overcome and triumph by Faith, to wit, obtaining the pardon of our faults, and we obtain true righteousness for ever. Therefore away with impudent slanders; let just judgment be exercised, and let things be comprehended each in their own places and bounds.

Pious tears, a serious deploring of former destruction, and a just care of living a better life, with all other pious exercises, are things, which we do not thrust away, nor put out of their place, only we search what is the place, what is the peculiar office of those things. And in the first place this is a thing that should not be doubted of by any Man, that Repentance, as it is an excellent gift of God, so it brings forth fruits not to be repented of, according to its Office; the Office

What Repentance doth by it self, what together with Faith.

F

or



Repentance  
consists of two  
parts.

or duty whereof I reckon to be twofold. The first is, that which duly detests the sins committed. The other, that which diligently endeavours the Reformation of the life, from which follows both great praise, and greater fruits, and also very great incitements to vertue. For he that being weary of his former wickedness applys his mind wholly to amend his ungodly Life by a future reformation; verily he hath made a great progress towards Salvation, but he is not therefore as yet put into a certain possession of Salvation, or because of that, taken up with the Penitent Malefactor into Paradise. For it is one thing to weep for the things that one hath done amiss, and another thing to obtain the pardon of them. Verily he that seriously purposes with himself to amend his life, I judge that he ought justly to be praised; but yet that is not enough, as I suppose, to turn away the anger of an offended God, to put away the heinous nature of Sin,

How far the  
fruit of Re-  
pentance  
reaches.

to procure a clear tranquility of Conscience, and to shake off the tyranny of death; for to obtain that Victory, we will need another Panoply, or compleat Armour than Repentance, or the forces of our vertues; for nothing that we can do is sufficient to bring this to pass, but only faith in the Son of God. And therefore Repentance with Charity, and other Offices of that kind, have a necessary connexion with faith; not that they may give form

to

to this as to a dead *matter*, but that rather they may receive life and Spirit from it: not that Faith hath need of these for justification, but that they themselves may be justified by the value received by Faith in Christ, which unless they were recommended upon the account of that Faith, would all be abominable in the sight of God; and though they may be call'd works, yet cannot be call'd good works in Gods account, unless they are supported by Faith. Whence *Augustin* admonishing, not without cause, commands us to believe in him that justifies the Wicked, that our very good works may be good works; for those deserve not to be called good, as long as they proceed not from a good root, &c. But here you object approved Testimonies and Examples, rehearsed out of the Sacred Oracles of Divine Scripture, in which, without any mention of Faith, Salvation is assuredly promised to them that Repent, as in *Ezekiel*,  
*I desire not the death of a Sinner, but that the wicked should turn from his way and live:* There are set before us the Examples of the *Ninivites*, of *David*, *Manasseh* and others; and lest I should weary you with Rehearsing of every one of them, which are infinite, I will make a short Collection of the whole matter. You say that thus the Prophets proclaim, and openly avouch this thing, that

Faith in Christ justifies Charity, but Charity doth not justify Faith.

*Augustin in quinquage, Prolo. Psal. 31.*

*Ezek. 18.*

*Jonah 3.*

*2 Sam. 12.*

*2 Kings 21.*

*Ofor. lib. de*

*just. p. 42.*

An Objection

of *Oforius.*

An Answer.

there

*there is no hope of Salvation shewed unto any, but only those, who are with their whole heart brought back from an unclean and wicked life to the practise of Holiness, &c. And presently concluding with this Opinion, you teach us that there is no other way at all either to avert destruction, or procure salvation.*

Lest I should speak many things in vain, there is one Answer abundantly sufficient for all such Objections; that there is indeed necessarily required a sincere reformation of heart and life, in these who are to obtain life; as in an Heir, for whom there is appointed the possession of an Inheritance to be enjoyed, there is necessarily required dutifulness towards his Father, which dutifulness, nevertheless, when it is most exactly performed, is not any cause of obtaining the inheritance. And in like manner there is nothing that can be more certain, than that Repentance and Renovation do much commend the life of Christians to God; yet it makes them not Christians, neither doth it so much commend the person of the Penitent, as it is it self commended by the dignity of the man: who, if he is a Christian, his Repentance is approved. But, if he be an Alien from the faith, the lamenting of sin doth not at all profit for the obtaining of Righteousness, neither doth it take away Sin. But as you say, Repentance hath Divine Promises, and indeed I am not against your Opinion in that, for God doth not desire the death of a Sinner, promising also life to him that repents. That's right. But let

Jer. 11.  
Ezek. 33.  
Ezek. 18.

us see how he promises it, and by pondering the Circumstances of things, times, and persons, let us consider what is promised, and to whom, and what is the true cause of promising. Indeed the old Law hath dark promises, the Gospel also hath its own promises, as both Covenants have likewise their own atonements. I do not deny it, but this I ask. what manner of promises hath repentance in the Old Law? God promiseth life to them that return from their wickedness. What? doth he signifie an eternal or a temporary peace and felicity of this outward life? If you answer an eternal, I would then know what difference there will be between Legal and Evangelical Promises? but when I do stedfastly contemplate upon the nature and kind of both times and testaments in the holy word of God, and compare the vertue of one Kingdom with the other, this seems to me to be the difference between *Moses* and *Christ*; that I suppose all his Blessings and Rewards promised by God to those that lead their life according to the prescript of the Law, go not beyond the bounds of a certain earthly blessedness and recompence. In which, notwithstanding we think there are contained no small benefits of God. For what could happen to any man in this mortal state, to which we are all of necessity subject, not only more desirable, but also of a larger extent by the wonderful power of God, than when you are by the singular gift of God placed in such a Commonwealth, which by a wonderful fruitfulness, and plenty of all good things, excels all

Legal Promises.

other Nations whatsoever; you should then pass your life in it, being compassed about with the Divine Protection, that you may not only your self live long in the Land, which the Lord your God hath given you, but that it should also be well with your Sons after you, through all Generations: that you may maintain your state with dignity, and abundance of all the best things, that the adversity of common fortune may have no power over you, that no Enemy may annoy you, no tempest may cloud your tranquility, that no storm of evil things may shake you: that at home and abroad, whether you are in the field, or in your house, going out or coming in, all things may happen successfully to you. according to your hearts desire; and moreover, that God should so bless all your wealth and works of your hands, and that at no time the powerful providence of God should forsake you unto the utmost bounds of the most aged life; unto these add the plentiful fruitfulness of the Land, the incomes of

Blessings  
proposed in  
the Law.

Fruits and Corn, the continual increases of wealth, the constant fruitfulness of Cattle, besides other very plentiful Promises and Blessings of the like kind, whereof there is a long Catalogue described in the Law, which are appointed for those, who inviolably obey the most holy Precepts of God, and turn from their Sins to Righteousness. All which Promises being by the Prophets set before the Penitent, seem to me to be of such a sort, that they either signifie temporary Rewards

wards in this World, and mitigate outward punishments in this Life; or if they be referred to eternal Life, they do at least imply the faith of a Mediator, by a certain silent condition.

The Preaching of repentance belongs to the Gospel.

And therefore among Divines there are learned and famous men, who do rightly and learnedly prove, that the Preaching of Repentance belongs peculiarly to the Gospel and not to the Law. For the Law Preaches Damnation to Sinners. The Gospel Preaches Salvation to the Penitent. Therefore when the Lord says, return and ye shall be saved, I desire not the death of a sinner, &c. It is not the Preaching of the Law, which pronounces the Sentence of Condemnation without mercy: but it is the very voice of the Gospel.

And this seems to me to be the chief difference between *Moses* and *Christ*, that like as he being as it were a certain earthly *Christ*, procures an earthly liberty to the people, and sets before them the duties that are incumbent upon them in

*Moses* was a certain earthly *Christ*, *Christ* is a certain heavenly *Moses*.

leading their lives; so all the doctrine and benefits of *Christ* are peculiarly and chiefly directed unto life eternal, and calls us thereunto especially from this world. But if we suppose that these legal promises should notwithstanding be referred to eternal life, yet when they did not pass the bounds of that people only, and reached not to other Nations, but to those peculiarly, who waited for the Seed promised to them, therefore the promises of the Law

included faith at least by a certain silent condition. Wherefore as touching those legal promises, in which the holy Prophets held out unto them, that repented and were converted, pardon and many other benefits, in these must be considered, not only what is promised, but also, to whom the promise is made, as being such, as belonged not to others, but those only, who being descended from the Seed of *Abraham*, were contained in the Covenant, and had a right to the Lamb slain from the beginning. Therefore according to the authority of *Augustin*, we ought always to look to the root in such promises, and the mind should always be raised up to the Mediator of the New Covenant, in whom alone all the Promises of God are yea and *Amen*. Which seeing it is so, and seeing all the Promises of Eternal Life are contained in this only Mediator Christ, as in the only Ark of the Covenant, neither is there any faculty given us by God, which attains to the knowledge of Christ and the understanding of his benefits, but faith only; therefore it is, that this illuminated faith, which only leads us to the knowledge of Christ, claims to it self only

The object of Faith.

We are justified in the New Testament after

the same manner, that the Hebrews were healed, when they were stung by the Serpents.

bu

but only upon the account, and by the vertue of its object, unto which it is bent, from whence it receives all this power of healing, just as the *Israelites* of old, when they were envenomed with deadly Poison, regained their health, not because they had Eyes and a power of beholding, but because they fastned their Eyes at the command of God upon the Serpent, that was set up before their Eyes. In like manner also it comes to pass to us, that whereas it is Christ only, that bestows everlasting Life and Righteousness on them that behold him, and he becomes not a Saviour, unless he be received by Faith, hence the inward sight of Faith being fixed upon him, brings Salvation. Whence by evident demonstration, an argument is framed from principles and causes, issuing into conclusions by necessary consequence according to Scriptures. As this,

*Ma.* The only beholding of the Serpent set up, without any other condition being added, healed the wounded.

*Mi.* Christ is the Serpent set up for us; Therefore,

*Concl.* The only beholding of (that is, faith in) Christ set up for us, without any additions whatsoever brings healing to our wounds.

And I know the adversaries will not deny that Christ is the only Saviour, but they do not well agree in the manner how he saves. The Council of *Trent*, *Hofius*, *Andradinus*, *Canisius*.

*Joh. 3.* That every one that sees the Son and Believeth in him may have eternal life.

*Joh. 8.* Unless ye believe that I am he, ye shall dye in your sins.

Serpent,



Serpent, who being made a Curse for us, makes a Medicine for our Wounds. But if you ask, how? They will answer one thing, and the holy Scriptures another: they affirm that this is *performed* on this account, because Christ being punished for us on the Cross, hath by his Merits obtained for us the infusion of Charity. Which because it is the perfection of the Law, therefore being acquired by the Merit of Christ, and received by our free-will, it

A typical similitude between Christ and the Serpent healing wounds.

*Job. 3.*

*Isa. 53.*

brings forth righteousness, not that, whereby we are accounted for just, but whereby we are both truly just, and deserve life. But verily this Sophism neither agrees with the History of the Israelites, nor satisfies the argument propounded. For if those that were then wounded by the Serpents, by only beholding the Serpent without any other intermediate cause, received present health: verily either this type bears not the similitude of Christ, or Christ heals us by faith in his name only without interposing the remedy of Charity. Otherways the mutual proportion of similitude between us and them, between Christ and the Serpent, will not rightly agree. They lifted up their outward eyes, we our inward, they to the serpent, we to Christ. Both by beholding obtain health through the Promise of God; they the health of their Bodies, we of our Souls. They presently in beholding at the first sight, were healed in the same moment, by no endeavour of their own, but only upon the account

count of the Object, and by vertue of the Promise. And what other thing doth this mystical adumbration signifie, but Justification freely prepared and promised to us, by the sole contemplation of the Object, whereby we apprehend Christ by Faith? Will you hear the Promise? That every one who seeth him may not perish, but have eternal Life? And elsewhere. And this righteous servant of mine by his knowledge shall Justifie many. But what is it to see him, but to believe in him? What is the knowledge of that righteous one, but the Faith of Christ, which Justifies from sin? Therefore what external aspect was to them, that the light of Faith is to us. What Health was to them, Justification is to us, whereby we are delivered from the Curse of sin, and are absolved without punishment. But if you ask, what way? There is an answer in readiness to wit, according to the very similitude of the Serpent, not by any labour of ours, but by contemplation of the Object only, and by vertue of the Promise. I pray you what is more evident? What more agreeable? And what then should be said to those ill-employed men, who by their new doctrine translate Free Justification, which is due only to Faith by vertue of the Promise of God, unto works of Charity.

*of*

## Of Sin and the healing thereof by Christ.

**F**OR *Andradus, Hosius, Vega* the Spaniard, and those others of the same Faction confederate with these, seem so to contend about the Righteousness of Charity, that having almost banished Faith out of the City of *Rome*, they place all the parts of our Salvation, or at least the chiefest in Charity and Sanctification. And now by what Scriptures will they demonstrate that? What, say they, doth not Christ heal us just as the Brazen Serpent healed the Wounds of those that were hurt? Were we not all healed by his stripes? Is not he the Lamb that takes away the sins of the World? Is not he the Life-giving Serpent, who gives cure for our wounds? And what are our Wounds, say they, but Sin? What is the healing of Wounds but the putting away of Sins? What then, shall the Serpent be more powerful in fixing his sting, than Christ in taking it out? shall *Alam* be more powerful to infect Nature, than Christ to cleanse it? But how is nature purged, if yet the contagion of sin remains? As in a diseased body, unless the hurtful humours are purged off, health is not recovered, and as the Air being surrounded on every side with black darkness, begins not to shine, before the brightness of the Sun being returned the darkness vanishes: In like manner

*¶ 4. 53.*  
An objection  
of the Adver-  
saries.

ner in the inward diseases of minds, the causes of maladies must first be taken away, before health is restored. But the causes of evils are sins, which if they are taken away by Christ, how can they remain in the Saints? But if they abide not, by necessary consequence then it follows, that the roots of all sins being cut away, they are righteous in the sight of God by that righteousness, not which is imputed, but which properly inheres in them, which is free of all spot of sin, which carefully observes the Law, which informs the mind with Charity, and beautifies it with Divine Ornaments, and makes us partakers of the Divine Nature. But let us put all these together for brevities sake into the exact form of an argument.

*Inherent  
righteousness.*

Sin abolished doth not remain. *Argument.*

In the Baptized, and in those that are come to years, who are converted, sin is abolished. Therefore,

After Baptism and in those that are come to years after true conversion, there remains no more sin.

This argument having a bad connexion, doth evidently destroy it self. First, there is no man that denies that actual sin is not abolished in Baptized Infants, in whom it is not committed. In those come to years, if all sins are so extinguished, that no relicks remain, what need is there of any conversion?

*Answer.*

version? For what place is there for repentance, where nothing is committed contrary to duty? What if the Life of the Saints is nothing else, but almost a daily conversion and mourning for sin, how can a daily frailty of sinning be wanting there? But let us look upon

The Material  
of Sin.

The Formal  
of Sin.

the parts of the Argument. Sin abolished, say they, doth not remain. That is true indeed if perfect and compleat abolishment of sin be understood, both as to the

Material of Sin, and as to the Formal, as the Schools speak. Therefore as touching the *Major*, in so much I acknowledge, sin doth not remain, in how much it is abolished in the Saints. But after what manner, and in what order it is abolished in the Baptized and in the adult, it follows next that this should be enquired into in the *Minor*.

Therefore I answer to the *Minor* with a distinction, that sin is said to be abolished in the

Adult that are Regenerate, it is partly true and partly false, with a different respect had to divers circumstances; But how that is understood it must be explained, first; as touching the death of the Mediatour, which brings Salvation, there is no defect in that, but it hath abundantly recovered whatsoever perished by *Adam*: yea it hath brought us much greater benefits, than the evils which *Adam* procured unto us. But if it be asked how, and in what order the Death of

Christ

How sin in  
this Life is a-  
bolished, and  
how it re-  
mains.

Christ effects this? I answer, not by denying, but by distinguishing. For seeing two things are considerable in every sin, the guilt obliging, or the punishment of damnation, which *Lombard* calls passive corruption: and then active corruption, or the very act of sin, or the infirmity of corrupted nature. Therefore there is again a twofold remedy prepared for this twofold evil, guilt Obliging to eternal punishment, is not only taken away in the life to come, but also in this life, by the holy laver, and continual remission of sins for the sake of a Mediator. But the infirmity of sinning, which is concupiscence in the flesh, and ignorance in the mind, (that I may speak with *Hugo*) it also is abolished in the regenerate, but yet after its own order, and by its own degrees. For it is daily diminished in this Life by the renewing of the Spirit, and it shall be abolished in the Life to come, by the Resurrection of the Flesh. In the *interim* the relicks of infirmity stick yet in the Flesh, as both Death and Temporal punishments stick yet in the Flesh, to exercise the Saints unto Combat; not to condemn them to destruction. Just as the Land of *Canaan* was promised to the *Hebrews* a great while before, which yet they did not suddenly take possession of: Neither was the frame of this World made immediately in one moment, but the Works of God were perfected in distinct intervals of Days: So neither

The guilt of sin.

The frailty of sinning.

*Hugo.*

A similitude.

ther is the whole Flesh suddainly renewed, but by degrees, and daily increaseth, it is going on unto perfection.

An example may be conveniently taken from him, whom being Wounded, the *Samaritan*, *cap. 10. Luc.* doth not suddainly cure, but first pours Wine into his Wounds, washes off the Blood, afterwards he adds Oyl, that he may mitigate the grief, and the Wound may begin to cleave together: Afterwards the Wound being bound up, he puts the Sick-man upon the Beast, and afterwards commands him to be cured in the Inn. Just so Christ suffering the punishment of our Sins in his Body, by remission immediately takes away the guilt from us, pouring into our Wounds the gladning Oyl of the Gospel, joined together with the Wine of serious Repentance; whereby whatsoever is deadly in the Wounds, is washed away with a health restoring Pardon: But the Wounds are not yet altogether healed: But health will be compleat in Eternal Life. In the *interim* he will have diseases cured in the Church by Godly Exercises, the Cross, and constant Prayer. Briefly, if those Men

*Argument.*

desire to know what that is, which Christ hath abolished in us by his Death, I will say it in a word.

Whatsoever was laid upon Christ on the Cross, to be carried away for our sakes, that is taken away from us in this Flesh.

Only the guilt and punishment of Sin, not the matter it self of our actions was laid upon Christ to bear upon the Cross.

The

The act or substance of sin, is not wholly abolished by the Death of Christ in this flesh, but only the guilt and punishment of sin.

Or more briefly let them take it thus: Whatsoever Christ by dying did bear for us, that only he took away by his death in this Life. Christ by dying did bear only the punishment of our Sins, not the Sins themselves in his Body, whereof he had none. Therefore Christ in this Life took away only the punishment, not the matter it self of sin by his Death. But afterwards by his power he shall also take away the whole matter of Sin in the Glory of the Resurrection to come.

Christ by dying upon the Cross did bear only the punishment of Sin, but not our Sins: and afterwards by raising us up again, he will destroy both the punishment and the whole matter of Sin in due time.

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*Concerning the necessity of the practice, and care of good Works.*

Therefore in this place something hath been said of Faith, and all that manner of Righteousness; which the Divine Authority attributes to Faith only without Works. More things elsewhere have been explained by us in other Books: From which things just conclusions being drawn, it evidently appears, if I am not mistaken, wherein all our righteousness consists, not in Works without Faith, nor joined together with Faith, but wholly in  
G Faith



Faith without Works; that is, without the merits of Works, or any condition of meriting. For if Faith, which is nothing else but an internal and illuminated contemplation, and receiving of Christ the Son of God, receives a free promise of Life in him; I do not well see what the good deeds of our Life, though excellent, can perform in this part

Works, tho' they do not justify, yet are not denied to be necessary.

of justification. Yet it doth not follow from hence that the Holy practice of good Works *for necessary uses*, that I may speak with *Paul*, is not upon any account necessary.

Neither is it a reason forcible enough, if any Man teaches that no trust should be put in Works, that therefore there is no need of any care to do good: For what Logick is this? Works should not be trusted in

The calumnies of the Adversaries against Pious Doctors.

when they are performed: Therefore there is no need to endeavour to perform Good and Holy Works. We are no other ways justified but upon the account of Faith which is in Christ Jesus: Therefore Offices of Piety are not necessary in those, who are justified by Faith. Faith only, not upon the account of

Luther is unjustly reviled as a despiser of Good Works.

Love, but of the Mediatour, promotes us to righteousness; Therefore, it profits nothing, to repent, and to weep and mourn for sins committed: It is of no concernment after what manner every one

leads his Life; for so you seem to gather, and not you only, O *Oforius*, but also as many

many as being like to you, bear an enmity to *Luther*. And hence such fierce out-cries of yours against him, such odious and bitter ragings, reproaches, evil reports, and outrageous invectives, being filled not so much with Evil Speeches, as most filthy Lyes. But this is no new nor strange thing, either because you are of your old temper and disposition, or because it is, and always was the condition of the Gospel, which hath already been accustomed enough to such like Enemies

It is fatal to the Gospel to suffer violence, and undergo calumnies.

Mat. 2.  
Mat. 26, 27.  
Act. 8.  
*Eusebius*, See the History of *Huss*.

and reproaches. So *Saul* persecuted *David* a most moderate Prince, by whom he had never been hurt. So when Christ was born, *Herod* was troubled, and all *Jerusalem* with him: By the like fury Christ himself, the Prince of the Church, was slain. So of Old, *Stephen* was Stoned: The same also did the Ancient Martyrs of all Times, hear from their own People, which *Luther* now and other Ministers of Gods Word are forced to hear, *ἄπο τῶν αἰσίων*, take away these Enemies of the god's; yea also that Divine Martyr, *John Huss*, of latter memory, was brought forth to Death in a manner not unlike that, whereby *Luther* is brought forth by you after his Death: For they Cloathed him with odious Pictures of Devils, and abominable Titles. Neither is *Luther* here handled much more handsomly by you; being Cloath'd with most vain Lyes, and set forth by you in such Colours, not as he really was, nor as his

Writings had persuaded you concerning him, which it seems you have not read, but as other accusers, to whom you use to give too much credit, have described him: For what other thing declares this your narrative which is curiously fitted for calumny, whereby you make

*The shame-  
less reproa-  
ches of Osi-  
ander cast upon  
Luther.*

*Osiander lib. 2.  
de justit.*

him liker a Monster, than a Man, as if he brought in a certain new kind of Faith, that was not heard of before, and was unknown in former times, as if he were an example of Wickedness, an encourager of Slothfulness, a Turbulent Person, and disturber of Religion, and trampled upon all Actions worthy of Praise, and exercises of Eminent Vertue; as things of no worth, and condemned Pious Tears, and judged those Men abominable and Wicked who wept and mourned for their Iniquities; or upon any account lamented the Sins they committed.

*And as if he taught a certain new way of Salvation, and such a one, as neither requires works of us, nor any sorrow, neither occasions any trouble to sinners, but teaches that confidence alone is sufficient, to wit, such a confidence whereby every Wicked and Ungodly Man may be supposed acceptable to God, tho' he himself do not at all endeavour to restrain his Wickedness, or pretend to any desire after Piety, but only so supposeth in his own mind, that he is dear to God. That the favour of God is prepared for all, yea for the unclean and Wicked, though  
sin*

fin rules and reigns with an universal dominion over them. Moreover that Luther should think it a great Wickedness to lament Mans first ruine, or fall, and to fear punishment, &c. Besides other things also of the like sort, no less absurd than false, which being wrested by you to a wrong sense, you use to lay to his charge, not that they are really true of him, but they are purposely feigned by you, that by any means possible ye may render him odious to the ignorant People! But these cunning attempts of yours avail nothing; for the Writings and Sermons of Luther are publicly known. There are also extant the publick Confessions of the Saxon-Churches, first presented unto Carolus Caesar, in the Assembly of Augusta. Anno. 1530. And afterwards Anno. 1551. Shewed and offered to the Council of Trent, in which what they teach concerning the true way of Justification, according to the Word of God, what they Judge and Preach of repentance, and the Holy Fruits of good Works; by all which they do sufficiently defend themselves against your frivolous calumnies, and most vain accusations, that there is no need of any other defence besides.

Page 30.

Page 43.

A defence of Luther.

The Confessions of the Saxon Churches, presented at Augusta, Anno. 1530. offered afterwards Trid. Conn. 1551.

*The opposite Assertions of the Adversaries,  
against the Free Imputation of Righteous-  
ness produced and examined.*

**W**Hich things, seeing they are so, and sufficient defence hath been made for those of our Profession, let us proceed to that which remains.

We will then first declare the opposite assertions and decrees of the Adversaries, what they say and judge concerning Righteousness, Faith, Grace, Repentance, and Works; and next we will compare their Opinion with ours, and both together with the holy Gospel of God, that it may be the more evident to the Reader, what should be judged of both. And here first come forth unto us *Osius*, none of the meanest Champions in this Cause, all whose contention against *Luther* drives at this, to destroy all imputation of Righteousness, and to leave no other way of Righteousness but that which consists in works, and observation of the Law, and which might maintain according to the Decrees of *Trent*, that we are not only esteemed righteous, but also are really or inherently Righteous in the sight of God even unto justification. In which way of justifying he doth not exclude Faith and Grace, but he so mingles these together, that the praise it self of Righteousness is founded on works, and all else so subservient, that Faith first goes before, that it may  
only

only prepare and make way for the obtaining of Grace. And Grace afterwards follows, which brings forth good works in us, and then works themselves perfect, and compleat Righteousness. For after this manner doth *Oforius* dispute in his Third Book.

And this is the sum of what he says, therefore seeing the Law either written on Tables, or received by Revelation, cannot take away the un-

*Ofor. lib. 3.  
de just  
num. 70.*

bridled lust of the mind, and whilst lust remains in its vigour, no man can by any means obey the precepts of the Law, which are given for our attaining Righteousness: Therefore it is that no man relying only on the help of the Law can be holy, unless he be furnished with the immediate help of the Holy Spirit against lust; and

farther, because we obtain this Divine help not by the Law, but by Faith.

Why works are said to be not of the Law, but of Faith.

Therefore it is, that all actions of Charity are called works of Faith, not of the Law; both by other Divine Writers, and also by Paul; who frequently by the name of Faith understands all Offices of Charity, &c.

You have here a Specimen of the *Oforian* Righteousness, so described by him, that Righteousness seems to consist not at all in Faith without Works. but in Works, which are called Works of Faith, not of

A description of the *Oforian* Righteousness.

the Law. Which Righteousness whoso wants, he denies that it is possible for him to be received into the favour of God, relying chiefly upon this Argument; Because that Divine Na-

ture being most holy, and most pure, and which can endure no filthiness of Iniquity, it becometh him therefore that would enjoy the presence thereof, to conform himself unto the same Image: for there is no Communion between light and dark-

*Ofor. l. 2. p. 31.* ness, there is no union between the holiness of righteousness, and the wickedness of unrighteousness. Which seeing it is so, he

therefore concludes that Luther, & they of Luther's Party do err, first in this, that they dare

*Lib. 2. p. 34.* assert that sin in those, whom that infinite purity hath united unto it self, by a most Holy Love, is not wholly removed, nor altogether abolish'd and pluck'd up by the roots, nor all its fibers quite extirpated. And also that they affirm that a Law is laid upon us by God, which cannot be kept. In the one of which

*Fig. 39. b.* the Divine Clemency and Bounty is distrustful: In the other, abominable reproach is cast upon his Infinite Power and Godhead.

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Concerning Righteousness, and its definition given by Oforius, and others.

**T**Hou hast, ingenuous Reader, the whole Model of *Oforian* Righteousness described in a short compend: in which, what is true and what is faulty, it remains that we should examine with like brevity according to the Rules of Evangelical Doctrine, beginning first at the very

very definition of righteousness, because there-upon depends the substance of the whole Controversie. For so *Oforius* defines Righteousness, that it is a state of Soul founded on the Law of God, and that bears a clear resemblance to the immutability of the Divine Vertue. In like manner also *Andradius* not much differing from him. Righteousness, saith he, is an unmoveable equity, and government of mind, which measures all its actions and counsels by the Law of God. And the same again presently :

*Andrad. lib. 6.  
de just. p. 459  
Andrad. ibid.  
page 461.*

Righteousness is a habit of mind fashioned by the Divine Law to obey that Divine Law and Will, as it persuades to perform the Offices of every vertue, &c. So that I need not here gather together the definitions of others of the Party, of whom I find so many to be of the same Opinion, that they think a Righteous Man should be defined from works of Righteousness, just as a wise Man from Wisdom, a Musician from Musick; and other Artificers are formally denominated from the internal Skill they have in those Arts, and wherewith they are endued, as saith *Tappernus*; which would not seem very blame-worthy to me, if they understood this of the Divine Righteousness, whereby God is Righteous, or wherewith Angels are accomplished. But as touching our Righteousness, who are Men, and Sinners, this definition hath no place here at all.

*Tappern. Artic.  
8. de justit.  
pag. 18.*

Therefore



An Answer  
whereby the  
definition of  
*Oforius* is con-  
futed.

Therefore that I may answer you, *Oforius*, and yours to these things, first I think you are not a little deceived in examining the nature of Righteousness, not that any thing is put in the definition that I call false, or that it doth not agree to the thing defined. For he that governs all his actions with such constant reason and equity, that in no part of his life he starts aside from truth and righteousness, him I do esteem to be truly Righteous, yea to be God rather, or next to God; verily I find no mortal man such.

A two-fold  
sort of righte-  
ousness.

Therefore herein is your error, that whereas there is a two-fold and divers sort of Righteousness set before us in Scripture, the one which is of the Law, and peculiar to God; the other which is of Faith, and peculiar to us; you are only so taken up in defining the one, that you do not at all touch upon the other, about which the chiefest matter of Controversie is here: And so you proceed in setting forth the perfect excellency of the Divine Righteousness, and justly so indeed to be accounted of, that in the mean while you leave no Righteousness to Man at all. For what Righteousness shall Man have, if Righteousness be so strictly defined, that it cannot consist, but of works of perfect Righteousness, nor be communicated but only to perfect men? For now seeing no men are so perfect in this World, but that this miserable depravation of our Nature  
is

is far from this exactness, and there is none (as *Augustine* witnesseth) as long as he is in this life, who pretends himself to be just in the sight of God. By necessary Consequence it follows, that either there is no Righteousness of ours at all in this life, or it must be another than that which your definition thus circumscribes to us; for thus you define it.

*Aug. de  
tempore  
Serm. 49.*

*That it is an excellent state of mind conformed by the Divine Law, founded upon Divine Prescription, free from all wickedness, and coming near in its resemblance to the Divine Nature, &c.*

*Osor. lib. 3.  
pag. 114. a. b.*

And indeed in that state we were Created in the beginning. But we have lost it long since, neither are we yet perfectly restored, but we shall be restored at length by the Divine power and bounty of Christ, on the day that this our corruption shall put on incorruption, and this mortal body shall rise again to immortality. In which state of Resurrection we believe with *Augustin*, that we shall fulfill Righteousness, that is, we shall have complete Righteousness.

*Aug. de  
tempore,  
Serm. 49.*

In Comparison of that Resurrection, saith he, the whole life, that we now live is but dung, &c. And where now is that excellent habit of mind, coming so near in its resemblance to the Divine Nature? Where is that constant equity of reason, and moderation of mind free from all sin? Or what do you think

of

of this life, which *Isaiab* calls a  
*Isaiab* 1. 64. menstruous cloth, and *Augustin*  
 calls dung, if it be compared with  
 that which is true Righteousness.

Whereby you do evidently discern, as I sup-  
 pose, what comes of this your famous Theolo-  
 gical Theory of Righteousness; for if there is  
 no way of entring into the Kingdom of life but  
 by Righteousness, and no Righteousness (ac-  
 cording to your Opinion) can consist but of a  
 perfect observance of the Divine Law, and  
 dignity of works, what follows then? You  
 must either deny that we are sinners in this life,  
 and assert that we are righteous by works; or  
 if according to Scripture you confess us to be  
 sinners, you must despoil us of all righteousness,  
 and shut us out of the Kingdom of God? And  
 what will you say to *Augustin*, who esteems all  
 the Righteousness of this life as  
*Isa. 64.* dung? What will you say to *Isaiab*,  
*Phil. 3.* who says, it is as a menstruous cloth?

What will you say to *Paul*, who  
 accounted it as loss? What will you say to  
 Christ, who calls them that acquit themselves  
 most righteously, not only Servants,  
 but also unprofitable Servants, if  
 the Scripture evidently testifies that  
 every man is a Lyar: If the belo-  
 ved Evangelist condemns him for a  
 Lyar, who would seem to himself

to be free from sin: If (according to the Te-  
 stimony of *Paul*) we have come short of the  
 glory of God. If, as *James* testifies, in many  
 things we offend all; if most holy Men in  
 Prayer

*Luke 17.*  
*Psal. 115.*  
*Romans 3.*  
*John 1.*  
*James 3.*

Prayer cry daily, forgive us our sins; if *Augustine* doth manifestly deny that any man, after he hath obtained the remission of sins, hath lived so righteously in this flesh, or that he doth live so righteously, that he hath no sin at all: If with one mouth the publick consent of the most approved Fathers testifies the same; if moreover continual private confessions, if Conscience it self, which is as a thousand Witnesses, convince even thy self to be a perpetual sinner, darest thou, who art a sinful man, confuted by thy own works, dream yet of the righteousness of works, and promise Heaven to thy self, and others by works? And doth not the example of the *Pharisee* in the Gospel affright you, who having been deceived by a false Opinion of his own Righteousness, and who whilst flattering himself, he thought he was not like other men, &c. He was yet so far from that which he perswaded himself concerning himself, that he went away worse than those whom he most despised in Comparison of himself. But how much more modestly would you behave your self, if with a humble meekness restraining that insolency of Spirit, you would either frame your self to the Example of *David*, who durst not come forth into the presence of God, or would put on that most humble mind of *Tertullian*, who comparing his Life with another Man, thou art a Sinner, saith he, like me, yea, a less Sinner

*Aug. de  
perfect. ju-  
stific.*

*Luke 18.*

*Tertul. lib. de  
penitentia.*

Sinner than I, for I acknowledge a pre-eminence in my sins, &c. At least you might and ought to be admonished by the sharp rebuke of the *Laodiceans*, who when they had highly flattered themselves with a false persuasion of their own righteousness, which they took upon them by works; They did not in any other thing more displease the

*Apo. 3.*

Divine Judgment; therefore *Augustin* said right, let no man flatter himself: Let Man take Sin, which is his own, and let him leave Righteousness to God, &c.

*August. in  
John, Hom. 48*

But what is that, let him leave Righteousness to God; but abandoning all Righteousness of works, to confess our selves to be that which we are, sinners, and God only to be just? Which also Saint *Paul* doth more evidently confirm in these words; to declare his

*Romans 3.*

Righteousness, that he may be just, and the justifier of him who Believe in Jesus. In which a two-fold manner of Righteousness presents it self unto us; of which the one is Divine, and is attributed to God only; the other is only referred to men. That therefore is peculiar to God, this is called our Righteousness; but what difference is between this and that, there is no great difficulty to discern. For that which is the Righteousness of God, appears evident in all his works, and the perfect exactness of his holiness. But that which is the Righteousness of men, is received by Faith only; not that  
faith

faith in acting is wholly without works, but because in justifying, works do nothing before God, and that is it which the Apostle seems to intend in these words: saying, for this purpose that he may be just, and the justifier of him, that is of the faith *Rom. 3.* of Jesus Christ, &c. For this purpose, saith he, that he may be just; how is he just? by faith? no, but by works; that thou mayest be justified in thy sayings, and mayest overcome when thou art judged. But now what way are we justified? by works? not at all, but by Faith. Concerning which the Apostle: A justifier of him who is of the faith of Jesus Christ, &c. He said not, him that behaved himself well by working, but him that is of the faith of Jesus Christ. Whence a Disciple being witness, whosoever shall believe in Christ with a direct and intent faith, it follows by necessary consequence that this Man is esteemed Righteous, and is justified before God. For otherwise, to what purpose should God be said to justify us by Faith, or what need would there be here of any mention of faith at all, if holy works of themselves were sufficient to make up a Righteousness?

By all which, things being thus deduced and confirmed, it is easie to understand what should be judged of this your definition. For if there is no other Righteousness, but that which by your definition is placed in holy works, and a perfect

*Psalms 51.*

*Rom. 3.*

God is justified one way, and men are justified before God another way.

Nothing hinders us to be both Righteous and Sinners in a different account.

Sinners in our selves, Righteous in Christ.

perfect obedience to the Law of God : it thence follows, that either we are not tainted with any sins at all, or that we must necessarily confess that we are excluded from all possession of Righteousness. Both of which are false ; for though Sin and Righteousness, in respect of one and the same thing, through a mutual Antithesis, whereby they are opposed one against another,

cannot come together, yet nothing hinders, but we may be both Sinners, and also Righteous upon a different account. You will say, how can that be ? If you know not, (my good Friend,) I will tell you, and in a word, that you may understand the more expeditiously.

We are Sinners in our selves, we are Righteous in Christ. Hereunto belongs the Mystery of Christ the Son of God given to us by his Father, that he with all his works and benefits may become wholly ours, for our right, and for our advantage. So he is said by the

*Isaiah 9.*

Prophet to be born ; so he is said to be given, not to himself, but to us : So he was Righteous, so he fulfilled the Law, so he died and rose again, that his life might be to us Righteousness, his death might be Redemption, and his Resurrection might be Life and Glory.

Moreover, whatsoever is Christ's, yea, whatsoever Christ is, is not so much his own as yours ; O *Oserius* ! as mine, and as it is all ours that by Faith are Jesus Christ's. Therefore our

Whole Christ is ours.

Salvation

Salvation consists of the Redemption purchas'd by another, and not of our works. For herein shines forth the more than stupendious mercy, and unspeakable Grace of a most tender hearted God, that he even dedicated his only begotten Son wholly to our advantage, that so whatsoever was performed by him, was performed not for his sake, but for ours; neither had it respect to him who had no private need, but it redounds as a publick good to us all, because he sustains the publick person of All before his Father. Wherefore if you desire to know, what is our Righteousness! *Paul* and *Peter* will shew it to you much better than it was defined by you. For our Righteousness is Christ, our righteous Lord, through whose name, as many as believe in his name, receive Remission of sins. What more, I pray you, would you require unto perfect Righteousness, than that sins may never be imputed, and that the punishments due to your sins may never be inflicted on you?

Christ bears  
our publick  
person before  
the Father.

What is our  
Righteous-  
ness accord-  
ing to *Paul*.

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*Concerning Inherent and Imputed Righteousness.*

**B**UT perhaps it is not enough to you, that the sins you committed are not imputed to you, but that nothing may be committed, which may be justly imputed. And for that  
H cause



8 *Of Free Justification by Christ.*

cause you think no man should be reckoned among the Just, but he, whose life being upon all accounts untainted, is conformable to the perfect rule of the Law, having abolished the foot-steps of all sins. And indeed that should be wished for, if wishes in this case could do any good : But you will say that it is not difficult to the Infinite Power of the Almighty God, to give strength to perform it to those that ask it of him : And again there is not any thing more unsuitable to his Infinite Equity, and less honourable to his Infinite Goodness, than that he should command his Servants those things, which he knows cannot be observed by them.

*Ofor. de just.  
lib. 2. lib. 7.  
p. 187. lib. 9.  
p. 228.*

*Ofor. de just.  
lib. 2. lib. 7.  
p. 187. lib. 9.  
p. 228.*

But in answer, First, If those things cannot be kept by us, which are commanded by God, that comes not to pass through any default of his, but through our default : who being at first created by him, very good, brought this disability upon our selves, and threw our selves into that necessity of sinning. And then what if it so seemed good to his Omnipotent Wisdom, to do thus for a Declaration of his own Righteousness, as St. Paul teaches, for this purpose that he should be Righteous? that is, that his Righteousness might by this means become the more evident through our unrighteousness, which could not otherways have been, unless he only had, been

God commands not any thing, which cannot be observed by men, according to the opinion of *Oforinus* it is no fault in God, if he command those things which cannot be kept by us.

*Rom. 3.*

been declared to be Righteous, and we upon the same account Unrighteous according to Works. Which if it had not been so, what need had there been, why he should justify us by Faith, whom he had seen to be righteous and perfect by Works?

There had been no need for God to Justify us by Faith, if we

could be justified by works, *de justit. lib. 4. pag. 90.*

Yea, you say there is very great need of faith, and you add a reason: *Because all the means of destroying and restraining Lust consists in the Grace of God alone, which must be obtained by Faith: and there is no other way shewed to extinguish and destroy it. Therefore Faith, as you say, prepares the Mind for Righteousness, and makes it fit, that the great authour of all good things should bring into it the seed [of righteousness].*

Pag. 109.  
Preparation  
for Righteousness.

What? And does Faith nothing but prepare us for Righteousness? But now, what way does it prepare? Because, say you, the Grace of God is obtained by Faith and the merit of Christ. But proceed; what follows after? For it is God only, by whose Almighty Power and Bounty we break the force of Lust, and restrain all its importunity, and maintain the perfect Offices of Vertue, &c. Who ever denied, that it is God only that can do those things? But what say you, O good friend? Is our whole Salvation and Righteousness in the sight of God, contained in that only, in driving out of the Mind those little Heats of all evil Lusts, whereof you speak,

in abolishing the roots of all vices, and in maintaining duely and constantly the office of perfect Vertue.

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*How far the Works of Human Life are from the perfection of Righteousness.*

**B**UT now, do you your self perform all these things, which you require in us for the perfection of righteousness? Hath the great Husbandman watered the happy ground of your mind, with so great a vigor and verdure of his bounty, that no wild Vines nor Briars do any where appear in all your life? That no Lust draws you aside from your duty? No perturbation of affections throws you down from your state of constancy? No concupiscence

*Mat. 5.*

Whatsoever things the law saith, it saith to those that are in the law, that every mouth may be stopped, and all the World may be guilty before God.

R. 3.

of the eyes defiles the purity of your mind? He that seeth a Woman, saith he, to lust after her, hath already committed adultery with her in his Heart. What if a man is accounted unchast before God, if so much as his Eyes are Adulterous. if he is next to a Murderer that is so much as rashly angry at his Brother; if he that calls his Brother *Racha*, or bespatters the name of his Neighbour with the smallest reproach, is in danger

ger of the Council; what shall be said to him, who hath poured forth, not only volumes of reproaches, but Cart-loads of spiteful speeches against his Brethren and fellow Servants, with so much virulency and gall of bitterness? So that I need not here go through all the Precepts of the Divine Law, as concerning loving God above all, concerning the *strictest* love to our Neighbour, concerning shunning offences, putting up injuries, praying for enemies, the abdication of this World, the framing the Life to a Dove-like simplicity, and other such like things. Which things, seeing they are so various in kind, and so difficult in the observation; I would know of you, not what ought to be done, but what you your self do express in deeds: Not what the Divine Grace is able to do in you, but what it does in effect: Whether he heaps you up with so many and so great gifts of his, that you are able to perform all things, that are written in the royal Law. Which if you can avouch so to be, I willingly congratulate your happiness, and I am not at all against your obtaining by way of merit, that which your works do merit, but that you may go up to the Kingdom, and may take your self Unpinioned Wings, as *Arnobius* saith. where with you may go happily to Heaven, and may fly to the Stars, where you may reign with Christ, and you only, all other sinners being shut out, may with God overcome, when you are judged. But in the interim here it comes into my mind to ask you a thing, How will this

Rev. 15. 4.  
The Ecclesi-  
astical Hymn,  
thou only art  
holy. Hieron.  
*ad Ctesiphon-*  
*tem.*  
*Dial. 2.*

consist with that which the Church sings in a holy Hymn, and sings so aright: Thou only art holy? For how shall he only have the praise of that thing, as saith *Hieron*, which he hath common to himself with many? What if you think

there is no difference between his Righteousness and ours, and you suppose there is no Righteousness but what proceeds chiefly from Works; either let your life shew to us the same Works, which Christ wrought, or if you cannot, let him only have the honour of this Title, that Christ only may be righteous, and *Oso-*  
*rius* may confess himself to be unrighteous and a sinner, that now that saying may truly have

*Aug. in Jo.*  
*tit. 42.*

place here, which just now I cited out of *Augustine*. Let man take sin, to himself, which is his own, and leave Righteousness to God.

But, you will say, what then, is there no Righteousness which belongs to men? I do not deny that there is, but it is such a righteousness, as must be sought elsewhere than in works. But you may say, where then? Not only I, but also *St. Paul* will tell you, the Righteousness of God, saith he, to all, and upon

*Rom. 3.*

all that believe. And again in the same Epistle: The Gentiles which followed not after Righteousness, laid hold on Righteousness, to wit, the Righteousness of Faith: On the contrary, *Israel* which followed after the

*Rom. 9.*

Law

Law of Righteousness, attained not unto the Law of Righteousness. Why so? Because they sought it not by Faith, but as by the Works of the Law. And writing to the *Galatians*, knowing, saith he, that a man is not justified by the Works of the Law, but by the *Gal. 2.*

Faith of Jesus Christ, we also believe in Jesus Christ, that we may be justified by the Faith of Jesus Christ, and not by the Works of the Law, because no flesh shall be justified by the Works of the Law, &c. who is so dim-sighted but he may clearly see what the meaning of the Apostle is in these words? Wherefore I the more wonder with my self, how great a stupidity darkens the minds of some of our own Country-men, and especially those Jesuits, who in a thing so perspicuous yield not unto Apostolick Authority, so that they seem to have sallied out of some Trophonian Den, for no other purpose, but that waging War with St. *Paul*, they may differ wholly from him in their opinion. For what things can more fiercely encounter than such an opposition as this, Christ is our Righteousness? Faith is imputed for Righteousness: If of Work, then Grace is not Grace. The Just lives by Faith. And after this manner doth the Apostle and Prophet instruct us. What, say they? We are Justified by Works, and yet Grace is no less Grace. The Just doth not live by Faith, but the Believer Liveth by the righteousness of

1 Cor. 1.

Rom. 4.

Rom. 11.

Hab. 2.

Rom. 4:

Gal. 3.

2 Tim. 1.

Ephes. 2.

Tit. 3.

Rom. 11.

Phil. 3.

Rom. 4.

Rom. 9.

Works. And whereas *Paul* doth so attribute our Righteousness to Faith only, that he attributes nothing to Works, so often repeating these exclusive words, without works, apart from works, not according to works. If it is Grace, then it is not of Works: That I may be found in him, not having my own Righteousness, which is of the Law, but that which is of the Faith of Jesus Christ: To him that believeth in him that Justifies the Ungodly, Faith is imputed unto Righteousness: also placing Jews and Gentiles as in a Scheme, that by experience it self it may be evident how hazardous it is, to seat the hope of Salvation any otherways than in the Faith of Christ only. On the contrary, those men overthrowing all these sayings of *Paul*, endeavour this only by all the means they can, that they may measure the whole sum of our Justification by the performance of Works, and not by Faith; that they may take away all imputation of the Righteousness of another from us, that Faith may no more contribute any thing to Righteousness, but that it may render us worthy and fit, on whom the Divine Grace should confer freely for the Merit of Christ, the first infusion of inherent Righteousness. By which new qualities being received for the Merit of Christ, now man himself by that inherent Righteousness (as their words express it) merits a greater and fuller righteousness, reconciliation and adoption, and at length  
Life

Concil. Tri-

dent. Sess. 6.

**Life Eternal.** Moreover, they proceed so far, that they assert, there is no Righteousness at all, but that which is peculiar to every man, and they so define it, that in all the nature of Righteousness there is no place at all for faith, and there appears not so much as any mention thereof. For thus they define it, the righteousness of God, which is revealed in the Gospel, is a vertue in God which distributes to every one according to their deserving. *Alphonfus* adds, Evangelical righteousness is an equal proportion of merits to rewards.

A definition of righteousness according to the Jesuits of *Colonia. Censur. Colonienfis* 186 frat *Alphonfus Philip* 4. p. 34.

I beseech you, Pious Reader, those that profess such vile and absurd things, will any man suppose that they have been exercised with serious meditation at any time in the holy Scriptures, or that they have not rather bestowed their whole age and wits in Heathenish and *Aristotelian* trifles? But now it will not be amiss to take notice with what props of reason they confirm these their opinions.

*Against*



*Against the Jesuits and their Topick Arguments, whereby they confirm Inherent Righteousness out of Aristotle.*

*Argum. ex  
Topicis Aristot.*

*1 Cor. 1.*

*2 Cor. 5.*

*Rom. 4. 3.*

WHAT, say they, have you not at any time read that form of reasoning in *Aristotle*? He is righteous, therefore he is endued with righteousness; such a man is learned, therefore he hath learning? We have read it, say they, in the *Topicks of Aristotle*. That is true indeed. But have ye not also at any time read in the *Epistles of Paul*, these forms of speaking, *Christ is our Righteousness? We are made the righteousness of God by him? faith is imputed unto righteousness? the Just shall live by faith? What then? Shall we believe Aristotle more than Paul?* We believe *Fishermen*, saith *Ambrose*, not *Logicians*. And should we translate our Faith, which we owe to God with faithful *Abraham* unto men that are *Sophisters*? But now, lest those *Jesuits* should say, that they are not answered, let us look more nearly into the force of their argument, and pierce them through with their own Dart. They deny that ever this external attribution was heard of since the World was; that a thing should receive a name extrinsically from qualities, that can be within, so that they should be accounted righteous before God, not by inherent qualities,

but

but the righteousness of another, to wit, Christ's, which is applied to us by Faith, &c. And indeed this Reason taken out of Aristotle, might perhaps be of some force, if they had omitted these words (before God.) But now seeing there is a twofold and divers righteousness, the one which is called the righteousness of the Law, the other which is called the righteousness of Faith; and seeing the judgments of God and the judgments of men do differ, they do foolishly and ridiculously argue from humane things to divine, from the righteousness of the Law, to the righteousness of Faith; for men are not justified in the sight of God upon the same account that they are esteemed righteous before men. Yea, oft-times it happens otherways, that those whom this World does most cry up, and judges just by their inherent qualities, God condemns the same men chiefly of unrighteousness out of those very same qualities: and so on the contrary part, This may easily appear evident by the Example of the *Pharisee* and the *Publican*, either of which if they were to be valued according to the inherent merits of their life, what cause was there, I beseech you, why the *Publican* should go home more righteous than the *Pharisee*?

Men judge  
by qualities,  
but God  
judgeth o-  
therwise.

Even as with a like diversity the Scripture sometimes names them dead, whom humane Philosophy would judge to be alive, and in perfect health. Suffer ye, saith he, the dead to bury their dead. But pray how dead? who, unless

unless they were alive, they could not bury their dead? What shall we then say? that the Scripture lyes, in calling them dead, which were alive? Or does that Jesuitical Rule rather lye, which judges those alive by reason of their inherent qualities, whom the Scripture calls dead? How shall these things, so contrary to one another, agree together? But that it is one thing to live. to be dead, and to be righteous before God, and another thing before Men. The Books of Holy Scripture are full of such Examples, and they have been often heard of and seen by Men; and yet after all these things, those pleasant Gymnosophists deny, *that this external attribution was ever heard of since the World was, that a thing should receive a name extrinsically from qualities, whose nature is to be within.* Is it so indeed that this was not heard of since the beginning of the World? what do I hear? have ye not then, good men, read these words of the Apostle in the Holy Scriptures of God? By the disobedience of one man many were made sinners; and again, by the obedience of one man many shall be made Righteous. I pray you, what is the meaning of these words, by the disobedience of one many are sinners? Again, by the obedience of one many are righteous? Does this attribution seem internal to you, or rather external? was that rebellion peculiar to Adam, or was it ours? If it was ours, how was it ours, but by external imputation? What? when you hear these words of the Apostle: He made Christ to become sin  
for

for us, that we might be made the righteousness of God through him, *2 Cor. 5.*  
*&c.* Did either of us receive from qualities that can be said to be within; he, that he was made sin, or we, that we are called and made righteousness through him? Moreover, what is that, when the Publican in the Gospel is said to have gone to his house justified rather than the Pharisee? what was the cause why the one went away justified, and the other went away unjustified? I think it came not so to pass by a habit of inherent righteousness, but upon this account rather, because the Publican confessed his own unrighteousness, therefore of wicked he is made righteous; the other, because he seemed righteous to himself, through a false opinion of his own righteousness, was manifested to be unrighteous according to the testimony of *Prov. cap. 8.*  
 Holy Scripture: The Righteous Man no sooner speaks than he accuses himself; and in another place, confess thy sins, that thou mayest be justified; therefore that saying of *Augustine* seems worthy of Praise; this is the true way to perfection, if every man acknowledge in truth, and confess in humility his own imperfection. And *Aug. ad Bonifac, lib. 3. cap. 7.*  
*Bernard* spake no less to the purpose, who bids us consider the Pharisee praying; he was no Robber, said he, nor unjust, nor an Adulterer, nor careless of Fastings, nor unmindful of the Poor, nor unthankful to God, what then was wanting?

This

Bernard in

Dominic.  
Serm. 3.

This one thing was wanting, that he took no care to know what was wanting to him, but made the most of his own merit, and therefore returned empty. On the contrary, the Publican, who emptied himself, and took care to bring an empty vessel, received the more plentiful grace.

By what  
Righteous-  
ness they are  
justified be-  
fore God, by  
Christ, or  
our own.

Aug. in  
Psal. 31.

By these things I suppose it is sufficiently evident, what this Righteousness is, and of what sort, which makes us righteous before God, whether it is Christ's or ours? If it is Christ's, it is not ours? How then of works of our righteousness? If it is ours, it is not Christ's: how is a man of wicked made righteous? If of wicked he is made righteous, that I may speak in the words of *Augustine*, what are the works of wicked men? Let the wicked man now boast of his works, I give to the Poor, I take nothing away from any man, &c. then thou art in this thy boast wicked, and thy works are none. These things said he, therefore it is a false Opinion, which men plead for, to wit, that a man cannot be called righteous by an external righteousness. Neither is it less Ass-like which those *Balaamites* do bray, who say, that it is the same thing for a man to be thus Righteous; as if a man should say, an Ass with the form of an Ass is a Man; for by Faith we are called faithful, and by righteousness we are called righteous, &c. Be it so indeed, that no Man should rightly be called righteous, but upon the  
the

the account of Righteousness; what then, seeing Christ is our righteousness, is there not sufficient cause upon that account why we should be called righteous? should any man require a better righteousness than that which is Christ's? And what form of expressing, though external, can hinder, but that the righteousness which is peculiar to Christ, may also be called ours, and may be common both to him and us, especially seeing he is wholly ours with his merits, virtues, benefits, and all his goods?

which qualities, though they are not properly in our selves, yet being received from him, they pass likewise into our possession. As the

Christ is  
wholly ours,  
with all his  
good things.

Bodies of the Stars and Planets, though dark of themselves, yet they shine and are made bright, not with their own, but anothers light, to wit, being inlightned with the light of the Sun; just so it comes to pass to us, that we are made Righteous, Kings, Priests, Sons and Heirs of God, not by any property of our nature or condition of works, but because the Son and Heir himself is said to be made Sin and a Curse for us, not for any sin inherent in him, but imputed to him.

*Argument.* But here again, and again those impure Sophisters object, that this was never heard from *Aristotle*, and that it is not agreeable to reason, that he should be called

As Christ  
was made sin,  
so we are  
made righteous.

But Christ  
was not made sin by inherent sin. Therefore we also are not made righteous by inherent righteousness.

learned

learned, that hath no learning, or righteous, that is not endued with righteousness. And perhaps that may seem true in moral vertue: Now seeing there is a twofold righteousness, as I have said, one which they call Ethick, another which is Theological, that consists in manners, this in faith; we must judge far otherwise of this than of that. For the righteousness of which *Aristotle* treats, as it is a moral vertue distinguished from prudence, courage, and temperance, thus it is referred to the habits of the mind and internal qualities, according to which men are 'denominated' of what sort they are by Philosophers.

And though we confess this to be true in some respect, it doth not at all hurt our cause nor discourage our enterprize in clearing this point.

For all this Controversie undertaken by us drives at this, that we should search for a righteousness, which is no moral humane vertue, but which is a Spiritual Grace and gift of God, which is not ours, but which is proper to Christ; whence he only is called holy and just, and we are called justified in him, not upon the account of works, but faith, which God imputes for righteousness unto them that believe in his name. And hence it is rightly called the righteousness of faith, and therefore faith it self is righteousness; whereby we are accounted righteous before God, being endued not with that external righteousness, about which those men Philosophize, but being beautified

The Righteousness of Faith.

tified and adorned with a peculiar and most internal righteousness, which being so, who sees not that it is false and sophistical which those men take out of *Aristotle*; that we are justified by works, or should upon no account be called just? why so? *because no man can be called just but upon the account of the righteousness, which every man possesses for his own in himself.* For thus do those sharp-witted Men argue, who cannot endure the free justification of Faith. To whom, that I may make answer, let us hear this first from them: Whether faith, whereby we believe in Christ, seems to them a virtue or not? If they judge so, I ask whether it is a moral virtue, or a theological? And then whether it is internal, and inherent, being inwardly placed, or whether it should be called external? If faith is an internal thing, and the same is our righteousness in the sight of God. Why then should not this seem an allowable form of arguing against the Jesuites, who deny that we are otherwise justified than by internal and inherent righteousness?

Internal and inherent righteousness whereby we are justified according to the Gospel.

*Argument.*

*Ma.* Our Faith is Righteousness before God.

*Mi.* Our Faith is an internal and inherent virtue.



Faith is a  
most internal  
and inherent  
righteousness.

*Concl.* Therefore we are made  
righteous before God by an internal  
and inherent virtue.

But here again the Adversaries  
object, that they do not at all deny,  
but that Faith is an internal virtue in us, which  
nevertheless makes us faithful, but makes us not  
just. Why so? because we are said to be faithful  
from faith, but we are said to be righteous only  
from righteousness; O sweet and understanding  
men! as if those who are faithful in Christ Jesus,  
were not also just before our God, or as if  
these things should only be looked upon in their  
names, and needed not to be considered rather  
in their causes and effects. And what will  
they then say to these words of *Paul*, being ju-  
stified by faith we have peace with God through  
our Lord Jesus Christ? What if the cause being  
granted, the effect also must necessarily be grant-  
ed, and faith is a justifying cause (as the Apo-  
stle witnesseth) how can it be, that those who  
receive the name of faithful from faith, should not  
also upon the same account receive the cause of  
righteousness, whence they are not only called  
righteous, but made so also in reality.

And these things we have said by the by, a-  
gainst the objections of the Jesuits; who seeing  
they so strictly examine the Divine Theorems  
of our Religion, according to the Logical forms  
of arguing, it is reasonable that we also should  
keep them entangled, and expedite our selves  
out of their nets, as much as may be. Here  
therefore, seeing they require of us Arguments  
conformed

conformed unto the modes of *Aristotle*, let them so receive them.

*Argument.*

*Ma.* Men from Righteousness are rightly and formally called Righteous.

*Mi.* The Faith of Christ is Righteousness imputed to us by God.

*Concl.* Therefore from Faith men are rightly and formally called righteous before God.

*Again.*

*Ma.* They that do justly should be called just before God.

*Mi.* They that believe in the Son of God do most justly.

*Concl.* Therefore they that believe in the Son of God, are deservedly called just.

This is the work of God, that ye should believe in him whom he hath sent.  
*John 6.*

For what can any man do more justly, or more holily, than to believe in the only begotten Son of God, and to embrace him with all his faith, as the Gospel bears witness. This is the work of God, that ye should believe in him, whom he hath sent. And what Doctrine is more excellent, than to know Christ the Son of God aright, and the power of his Death, and Resurrection? Which knowledge, how much it is valued by God above all other disciplines and arts, it may appear by this, which is foretold unto us of Christ by the Divine Prophet,

phet, and my Righteous Servant, saith he, by his knowledge shall justifie many. What if our Justification is placed only in the knowledge of the Son of God, and the Faith of the Son is nothing else but knowledge Divinely Inspired; what credit then should be given to those Jesuitical Sophisters, who neither admit of any external cause of justifying, nor acknowledge any other but this, which they themselves place in Works.

And now what will they answer to this Argument of *Augustine*?

*Ma.* Whence we are saved, thence we are just.

*Mi.* By Faith we are saved and reconciled to God, and become Conquerors; according to that saying of the Gospel: This is the Victory, which overcomes the World; our Faith.

*Conclu.* Therefore, by Faith the name of Righteousness is rightly given to us, according to the Testimony of *Augustine*.

But those Praters will not yet hold their Peace, neither do they endure any either Internal or External Righteousness, but this only which they describe in Works, and the observance of the Law: And they endeavour to prove it by this caption. First then as touching Faith, though that is an internal Vertue, yet they plead that it doth not otherwise justifie, but upon the account of Charity. But thus they dispute concerning the righteousness of Christ: Because it is not our own,  
but

but is peculiar to Christ. There is no cause why a Man should take upon him the Name of Righteous, from that Righteousness, which is anothers; to wit, according to the Law of *Aristotle*. Which how frivolous it is, and contrary to the Faith of the Gospel, it will not be difficult to demonstrate by very clear words of Scripture; for, to what purpose is the Divine Love Preached in the Gospel, and in the Prophets, to have given Christ his only begotten Son unto the World: Unless he had been willing to make us partakers together with him of all his Wealth, Vertues, Merits, and whatsoever good things belong to him? Whence *Paul*. He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? What if Christ was given to us by his Father, poured forth, exposed, and is wholly made ours, with all his goods and gifts, is there any thing in him, whether Wisdom, or Justice, or Sanctification, or Life, or Victory, or Death, or any other thing besides, which we may not by a due right lay claim to as our own? If it is ours, upon what account then do those Gymnosophists Preach that it belongs not to us? Of which thing we may reason thus.

*John 3.*

So God loved the World that he gave his only begotten Son, that all that believe in him, &c.

*Rom. 8.*

*1 Cor. 1.*

A rule of Law, that which a Man doth by another, he seems to have done by himself.

118 *Of Free Justification by Christ.*

*Ma.* Whatsoever Christ did for us, is esteemed ours, just as if it had been done by our selves.

*Mi.* Christ fulfilled all Righteousness for us.

*Conclu.* Therefore all the Righteousness of Christ is ours by Faith, just as if it had been fulfilled by us.

*It is confirmed by the Example of Adam, that Christ's Righteousness is ours.*

**P**ERhaps the thing will appear more evident by Example. Let us look upon *Adam*, and in him let us behold the publick calamity of our Nature: And also let us contemplate Salvation restored again by the second *Adam*, from the ruine received by the first.

For, if the Doctrine and Force of contraries be the same, according to Philosophers, it will be more easie by that means from the Evil of the one, to judge of the advantages of the other. Then let us compare both *Adams* with one another, The first Earthly of the Earth, with this second Heavenly from Heaven: Who though in their whole Nature they are most different one from another: Yet by the singular Wisdom of God, it so comes to pass, that there is a wonderful resemblance between things that differ very much and the reason of our Salvation being restored, agrees

A comparison of *Adam* and *Christ*.

agrees most aptly with the reason of the ruine received.

First, in this, that both were Originally Princes, and Authors of our Propaga-

tion, one of the Earthly and the other of the Heavenly. And then afterwards there was added another thing in which he was a wonderful Type and Image of Christ who was

The former Adam, a Type of the second. Rom. 5.

to come a long time after. How that came to pass we shall very well learn of *Paul* himself. As, saith he, by the Disobedience of one Man many were made Sinners: So by the Obedience of one, many shall be made Righteous: and doubling the same again and again in many Words: As, saith he, by one Man Sin entred into the World, and by Sin Death came upon all Men, in that all have Sinned, &c. And presently: If therefore by the Sin of one Man, Death came upon all Men to Condemnation; in like manner by the Justification of one Man, good is propagated unto all Men to the Justification of Life. What is more clear than these words of the Apostle? The whole force and sum of the Argument drives at this, that the true Nature of our Righteousness is not due to our Vertues, but we must be beholden for it to the merit of another. Setting before us such a sense as this by Argument.

*Argument.*

*Ma.* In what manner Unrighteousness is propagated in the World, in the same manner also Righteousness comes.

*Mi.* Unrighteousness is propagated by the Sin of one Man only.

As Evil was propagated by the Sin of one, so good is propagated by the Justification of one; by the Disobedience of one, many were made Sinners, *Rom. 5.*

*Conclu.* Therefore, also Righteousness by the merit of one only, is derived unto all that are allied to Christ by Faith.

*Otherways.*

*Ma.* As the matter is between *Adam* and us, after the same manner is the matter between us and Christ.

*Mi.* The sin of one *Adam* is imputed to all his Posterity, yea, all those who transgressed not with him.

As many dyed by the Sin of one, so by the grace of one, many are justified, *Rom. 5.*

*Conclu.* Therefore: The Righteousness of one Christ is imputed to all his Posterity, to wit, that believe in him; though they did not

not obey with him. Which things, seeing they are of themselves clear and conspicuous, the Point calls us to return to you, O most excellent *Orosius*, who seem either not to head carefully enough, or else perniciously to deny that which *Paul* Discourses of Imputation, so copiously and weightily: Wherefore again, and again beseeching you, I appeal to this sacred Righteousness, whereof you write, and also to the equity of your own humanity; that having somewhat cleared your Eyes, you may search more exactly into the meaning of the Apostles debate, and the force of his reasons. And first, I would have you see, into this, what it is the Divine Apostle chiefly treats of here, what he breaths after, what he drives at by this similitude, whereby he compares *Adam* together with Christ, and proposes him as a Type and Figure of Christ. But where there is a Type, it is necessary there should be something, which by certain agreement of similitude may be answerable to the Type. On the contrary, where there is no agreement, there is no Type: Where there is no signification, there is no similitude discerned. Now whereas the former *Adam*, bears a type and resemblance of him that was to follow; let us consider in what this similitude consists. What, in propagating sin?

After what manner the sin of one, is imputed unto all; in like manner also the Righteousness of one is imputed to all: Otherwise there would be no resemblance between Christ and Adam.

*Adam* a Type of Christ.

contrary, there is no signification discerned.

Wherein the similitude of *Adam* and Christ consists.

Not



Not at all in the very Nature of the Persons? What is more unlike? Where then is similitude? To wit, not in the persons, nor things themselves, but only in the manner of the thing. But it must be explained what that manner is: For herein lyes all the controversie between us and the Papists. For otherways as touching the things themselves, and the Persons, we are well enough agreed in that, for there is no Man who is asked concerning *Adam*, and concerning *Christ*, but will answer concerning both, according as the thing is in truth, that he is by nature earthly, and in his life a Sinner, and that he brought upon us not only an Example, but also a cause of sinning by a certain venomous contagion of Nature. And on the contrary, that *Christ* is from Heaven Heavenly, and most pure from all defilement of sin, and that he only is the Saviour of the World. Concerning which, if I am not mistaken, there is an agreement between us and our Adversaries: But concerning the manner how these either good or evil things, come to us from these two Originally, herein consists all the matter of controversie between us. For as there are many who think we are no other way guilty, but that by the example of sinning; we imitate *Adam* the first Author of Sinning; So you may see many, who think we are upon no other account righteous and acceptable to God; but that being helped by Grace, we attain unto *Christs* most Holy Works, and his most pure Innocency of Life

A Question  
whether  
*Adam* trans-  
mitted Sin to  
his Posterity  
by propaga-  
tion of Seed,  
or by imita-  
tion only.

Life, or do very nearly resemble the same. Who though they seem to say something, yet is not all contained in that: For though good Education, and imitation wisely used, hath no small influence for the becoming Vertuous, where-

Imitation of Life.

by it may come to pass, that some perhaps may seem less wicked than others, and in some respect to excel others in the praise of Piety: But imitation, or any instruction of discipline will never perform this: In short, nor any way besides will be sufficient for this, that you may shake from off your neck that which you drew from *Adam*, or that you should attain that which is in Christ, that is,

that you should appear righteous in the sight of God; unless Christ come in to your succour another

Christ to be seen in *Adam*.

way, than by any of your endeavours how great soever. You will say, After what manner is all this? No Man can tell you that better than *St. Paul*: For after what manner the former *Adam* ruin'd you, after the same manner the Second *Adam* Christ restores you. That first Author of your kind, whilst thou was not yet born, killed thee in the root by his, not by thy rebellion, and drew thee into misery and destruction. In *Adam* behold Christ, for in like manner, being born and having dyed for thee, by his own Innocency, not by thine, hath restored thee again to true Innocency and Paradise. As therefore the transgression of *Adam* was imputed to thee, who didst not Sin, after the similitude of his transgression:

greffion:

gression: So the Righteousness of Christ is imputed unto thee, who didst not Work after the similitude of Christ. In the

The severity of the Judgment of God in *Adam* again the excellency of Mercy in Christ.

one of whom behold the severity of Judgment, in the other the excellency of Grace. What if this perhaps seems hard and strange to any Man in *Adam*, that I should suffer the punishment of another Man's Sin, and that those should be punished for the crime of another, who committed nothing. (For it must needs be another Man's crime; seeing I am deprived of Righteousness not for my own fault, but for the fault of my Parent.) Let this same Man again, leaving *Adam*, cast back his Eyes upon Christ: In whom the bounty of a most plentiful clemency makes amends, by a counterpoize for the severity of the former Judgment: For from one Man Death passed upon all, on them also who sinned not: And justly, Though I do not so much regard merit here, I only consider the manner of the thing. Come then, let us compare the Type with the Anti-type; from the disobedience of one Man, as I said, death passed upon all Men, who sinned not after his example; which is a thing that cannot be denied. After the same manner again, from the Righteousness of one Man, Life is communicated unto all, who did not like him work Righteousness, which is agreeable by the like reason; for otherways Christ could not agree

agree to his Type. Here now consider, whosoever thou art, Christian Reader, whether the judgments of God in *Adam* should be more dreaded by thee, in which the severity of God imputed unto thee, being not yet born, that which thou hadst not committed, or mercy in Christ the Lord, should be more loved, who, to thee, not working, but believing in him, that justifies the wicked, imputes the Righteousness thou didst not deserve.

The Type is compared with the Archetype.

By which you see, worthy Man, if *Paul* the Apostle should be credited, how unworthy of any credit your Doctrine is, whereby you take away the Grace of all Imputation, and leave no Righteousness besides to miserable Sinners, but what every Man purchases by his own good deeds; which how true it is, let us examine by that place of *Paul*, which convinces you of a Lye, and a shameful Error by this most evident Argument.

*Argument.*

*Ma.* After what manner Christ was made sin for us, after the like manner we are made the Righteousness of God by Christ.

*Mi.* Christ was made sin for us no other way, but by Imputation only.

*Concl.* Therefore we are made Righteous before God no other way but by imputation only.

I beseech you? by your Chatholick Charity what will you say? or what will you feign, O most dear *Oforius*, to this so clear evidence of manifest Scripture? Do you not see that you are tyed on every side with Bonds that are Apostolick and wholly of Adamant? Now what Turning, what Hole to escape at can you find? Christ is made sin for us. Wherefore? That we might be made the Righteousness of God by him, saith the Apostle: Will you deny it? I suppose you will not: What way then was he made sin? Will you say by committing it? No, By Imputation then? Certainly it is so: Right indeed; What if he who knew no sin, is made a sinner before God, by the imputation of the sin of another? What, and shall not we who are by nature unrighteous, in like manner be made Righteous before God by the same dispensation of mercy and imputation? What can hinder but that as the rebellion of one was imputed to us all to destruction, after the same manner the obedience of one may be imputed to us all for Salvation? Let your Wisdom consider what you should answer in this case, not only to me, but also to *Paul*. But now, that this may be more clear, first, you see this common and fatal necessity of Dying, whereunto all mortal men are liable: which with the same Foot beats at the Gates of Kings Palaces, and at the Doors of Poor mens Cottages. Now I would know of you, whence this cause and necessity of dying had its first original, and began to make havock? Whether through our fault, or the fault of another?

You

You will say, not through our fault. What if Death had snatched your self away in your Infancy, you had then deserved nothing your self: And yet was you not then born on that condition that you could dye? Verily many Infants and Innocents are dayly snatched away, who deserved nothing themselves,

yet they were born on those very Terms that they were Mortal and lyable to dye at some time. Why so I beseech you? Unless it be because they proceed from him, the Transgression of which one Man was imputed to all, to suffer the punishment of Death; so that that is cause sufficient why you should dye, because you are propagated from him, who deserved Death; you will say by a hard enough Law. I also would say the same with you, unless the same Justice of the Eternal Deity had opposed an equal remedy to this great calamity, making amends for, and

also over-balancing just severity with a like kind of mercy. You will say, what way? That way which *St. Paul* mentions in this place, he that knew no Sin, saith he, was made Sin for us, that we might be made the Righteousness of God through him. What is that, I pray you, to be made sin for us, but to undergo what was due to our Sins? Which if the most merciful Father condescended to Translate unto his only begotten Son, not for any demerit of his, but

Death took its beginning of making havock from the Sin of one, not of many.

The heaviness of Justice was again made amends for, and over-balanced by as great mercy.

2 Cor. 5.

but for our sakes only. Verily it cannot be, neither is it agreeable to the Justice of God, nor to reason neither, that he should punish both his own Son, and us also for our Sins; so that one of those two must needs follow, that if Christ hath made satisfaction for us, either Justice hath nothing now in us, that it may accuse us of: Or if it have, it is false then, which is mentioned in this place by *Paul*: Christ was made Sin for us; and that is false, which we hear in the Prophet. And he shall bear their iniquities, &c. For how did he bear them, if they remain yet to be born by us? Whence the

*Isaiah 53.*

Apostle concluding very well, he reasons to this purpose: That we might be made, saith he, the Righteousness of God through him, as if he had said; as Christ did bear our Sins, so also we do bear his Righteousness. He was punished not for his own Sins, but ours; in like manner we are endued with Righteousness, which is not ours but his.

The Blood of Redemption encountering with Righteousness, yet not violating Righteousness but Redeeming it.

In which thing the admirable Artifice of our Redemption is seen: Where Mercy encountering with Justice doth so contend that it overcomes also, and yet so overcomes, that in the mean while there is not made any violation of Justice, but a just recompence for sins. For as unjust as it is, that he, who was free from sin, should suffer the punishment of sin for the guilty; It is again as unjust, that our sins already expiated in him for us, should again but

be punished in us by the judgment of condemnation. And upon a different account how just it was, that the sin of one, who sustained the person of all nature, should be propagated unto all that came of him, and should be given to publick condemnation : Again, it is as agreeable to Justice, that the obedience of one man, who undertook the cause and person of all men, should be likewise communicated to all regenerated of him, to the imputation of righteousness.

But you on the contrary plead, that it seems not to be just at all, that any man should seem just by another mans righteousness, who is unrighteous himself. I answer to the contrary, and thus I plead ; neither

An Answer.

was it just that Christ being innocent should be sunk into the condemnation of Death, who was in himself free of all spots ; You object to me the definite nature of Justice : Which because it is a vertue, giving to every man according to his desert, therefore you argue that it cannot be, but it must measure unto all men by equal right, whatsoever is due to their merits : Be it so, and why then doth not this same justice, my good friend, distribute to Christ the Son of God according to his deserving ? Why is the innocent beaten with stripes ? Why is he torn unjustly with punishments ? Wherefore contrary to his deserving, contrary to Right and Justice is he drawn to the judgment of Death, and being innocent, is stretched forth upon the Cross ? What can you answer me in this case ? What say you ?

K

What



What have you, whereby you may defend this distributive Justice? What will Justice it self bring for it self, which is the most exact and perfect of all things, so often proclaimed by you, and in so many books; Which it may probably make a pretence for the receiving of so great an injury? Except that it may say this only: That we, and the sins of us all, came under punishment in this one most innocent body of his, and there were with deserved punishments most justly recompensed by God.

The singular providence of the Eternal God in governing the bassness of our Redemption.

Which unless it were so, Justice it self had sinned against him most unjustly. Now the singular Providence of the Most High Artist hath governed the matter with that moderation, that he did both wisely look to the glory of his own Son, and our Salvation, and also to his own justice, so that there is nothing wherein his Justice may be accused, neither is any thing found in us, in which the very Law of Justice may justly condemn us: Whence it is rightly said by the Apostle, that there is no condemnation to them that are in Christ Jesus.

Rom. 6.

For otherwise, to what purpose did Christ dye, if he died not for sins and sinners? or how did he dye for sins, if the punishment of sin remains to be suffered again by us? How was he made sin and a curse for us, if we yet fall under the Curse? Or what fruit will redound to us from this most Holy Sacrifice, if Christ by the right

right of Redemption hath not taken away that which is due to our sins by the Law of Justice? But if he took it away, where is then the condemnation due to Sinners? I speak of those Sinners, who being turned from their sins by serious Repentance, fly to Christ by Faith. But methinks I do already hear what your Divinity in this case will mutter against us: you will not deny that Christ died for us, and that our righteousness is placed in him, *but yet so, that these benefits of his, and rewards of justice, come not to us by Faith, nor by imputation, but by the study of Works and Holiness, which being given to the Merits of Christ, we receive in this Life by the free gift of God. Therefore, that we who were of old, shut up in darkness; And even extinct by the strength of death, now we do escape the tyranny of Death, that we do now recover the 'gifts of divine righteousness formerly lost and slipt out of our hands: and that we obtain the reward of life proposed to virtue, all that consists in this, that we should wholly abdicate and forsake whatsoever we have from our first Father, and transfer our selves wholly to the similitude and imitation of our second Father, and so it will come to pass that we shall purchase immortal and divine riches, and eternal glory and true righteousness, with everlasting praise, not by our merits, but only by the virtue of Christ, who works all these things in us.*

Christ Justifies Sinners, but what Sinners?

Ofs. de just. lib. 7.

The whole nature of our Salvation consists in nothing else but in the imitation of Christ, and expressing a resemblance of him according to *Orosius*.

Therefore according to this sort of Divinity the merits of Christ do nothing else in Heaven, but that they obtain unto us Divine Grace, whereby we may by way of imitation more easily resemble the most holy footsteps, and similitude of Christ our second Father, and lead our lives well in this World according to his Laws. But now what if we cannot exactly follow the footsteps of his holiness?

What if imitation falter sometimes and stagger? What if the fervency of charity, and the care of our most holy Religion, and the observance of Justice becomes too remiss? Yea, what if somewhere a defilement of sin creeps in, as infirmity may occasion? Or, what if, that I may use the words of *Hierom*, he that rows a Boat against the stream, slacken his hands a little, doth he not presently slide back, and is carried by the stream whither he would not? and who is not remiss sometimes? Seeing *Paul* also confesses that he is sometimes drawn thither whither he would not: And then where is the righteousness which was hoped for by Works? where is the immortality proposed to vertue? Verily unless the greater mercy of our most gracious Father, had so taken care for us, that our whole Salvation should be laid up in the righteousness of his Son, and if faith and imputation did not help us more than imitation of life, our condition had stood on a miserable enough, and too broken foundation. But  
eternal

eternal thanks be to Almighty God the Father of all mercies, who, according to his unspeakable Wisdom, which reaches from end to end strongly, and disposes all things sweetly, hath not settled our estate by any law of works, but by faith, that according to Grace the Promise may be sure to all the Seed, that though we our selves are weak, and void of all righteousness, yet it is sufficient, that there is one in our Nature which hath fulfilled all righteousness, and that he only is righteous for all. How, say you, for all? Why not, as well as the unrighteousness of one *Adam* of old was sufficient to bring ruine upon all? Therefore let us behold Christ in *Adam*, and compare the one with the other. Who, though they are very unlike to one another, yet agree in this, that both being First Fathers of Propagation, by an equal similitude something came from both as Progenitors, which hath spread abroad upon all Men. To wit, Death and Life; Sin, and justice. Therefore one Man destroyed all Men: And in like manner one Man saves all Men; neither do you your self deny this. But let us see how the one destroys, and how the other saves those that are destroyed: *Through his fault, say you, not our own, we contracted the pollution of Sin in our Birth,* these are your very words. Which, as I entertain willingly, so if they are true, and if he in this respect was a Type of Christ, which is

In what respect the similitude of Christ and *Adam* agrees.

Death and Sin from *Adam*.

*Olor. de just. lib. 7. p. 179. Olorius is opposed to Olorius.*

shewed out of *Paul*, what hinders but that we also in like manner in Regeneration may obtain the reward of Righteousness, not for our own Obedience, but his? The one sinned, and by his wickedness ruined all Men; the other obeyed, and by his righteousness saves all. You say, it is true, if so be we lead our Life well according to the Imitation and Example of him. And where then is the agreement of similitude between Christ and *Adam*? if the one destroyed us in our being Born, as you your self confess, but Christ cannot save us in our Regeneration, except Imitation be joyned. And where now is the Grace of Imputation, and the Imputation of Faith unto Righteousness, so oft repeated in the Scriptures, taught by the Apostles, testified by the most Ancient Fathers, received and delivered by the Church? Shall it be sufficient cause to inflict Death upon thy Body that thou wast propagated from *Adam*, and shall it not have cause enough for the justification of thy Soul, that thou art born again in Christ? What say you? Do none dye, but they that Sin after the Example of *Adam*? Are none saved but those that by a due imitation attain unto the most Holy Vertues of Christ?

Only by being propagated from *Adam*, we perish: And why are we not as well saved by being born again from Christ?

And what then doth Baptism, the Sacrament of Faith in Regeneration, if Salvation is purchased by no other thing but by treading in the Footsteps of Christ?

*The*

*The Objection of Osorius is Answered, where the Imitation of Christ is discoursed of at large.*

**B**UT you will say, what, is it not an excellent thing? is it not a Pious thing? is it not very necessary for every Man, who counts his Life and Salvation dear to him, who looks for Immortal Glory? who seeks stable and eternal pleasures; that he separate himself as much as he can from the Imitation of the Earthly Father, and frame himself wholly to the imitation of the Heavenly? Who denies or is Ignorant of that, O *Osorius*? Who is so void of all Religion and Sense, but is ready of his own accord, and with his whole Heart to confess that very thing to you; which that you may persuade; you do not only explain, but also draw forth all the force and efficacy of Speech that you can upon it with so much earnestness and vehemency? First, who is so Ignorant, but knows what we received from both our Parents, of which you dispute so prolixly? The thing it self, and the experience of all things does abundantly make it evident into what deceits and straits, into what a gulf of miseries the former hath brought us into: So on the contrary, how many, and how great good things have proceeded from the other

Object. *Osor.*  
pag 180.

Answer.

Father; I think it is unknown to no Man: Whose acts for us if we consider, what is more excellent? If the greatness of his benefits, what more Divine? If his Life it self every way perfect with all purity of the greatest Vertues, what more admirable? Unto whose example, as the most perfect rule for imitation, seeing you invite us so earnestly; I must needs both willingly approve of your Piety therein, and also give you thanks upon this account for your diligence. And so much the more, upon the account that the unhappy calamity of these times does so greatly need such incitements, which I know not by what means, having obliterated the footsteps of the Heavenly *Adam*, seem to have degenerated again unto the Earthly Father, with a perfect conspiracy. Wherefore, I could the rather wish to these manners and times, that those things which are very well discoursed of by you, concerning following the Example of Christ, concerning the resembling of his Death, concerning imitating his Divine Life; may pierce not only the Ears of Men, but also the most inward parts of their minds. For what is more solid for Advice, or more seasonable for the Time, than that which you so much enlarge upon, with a plentiful amplification of Words; that every Man according to his power should propose unto himself Christ the chiefest Example of all Vertue, and Master of Life, for Imitation and Resemblance: That having rooted out the filth and relicks of the Old Nature; He

He may drive away very far from him with a resolved and magnanimous Spirit all

Taints of impurity: *And because, as you say, we cannot be in the middle between the two, therefore it remains, that having forsaken the party of the body, we should so fight under the banner of Christ our Prince, we should so subdue the body it self, by the power of his saving Cross; all rebellion of the body should so be overcome in us, that this unbridled lust, which maintains everlasting enmity against God, may at length yield to his command; and that we may not lessen any endeavour, or labour howsoever great in this most holy observance of Justice, and imitation of Christ.*

The imitation of Christ is very necessary for all.

As these things are proposed by you, most excellent *Orosius*, no less Holily than Eloquently; so I would that in like manner your Rhetorick might make a suitable Harmony concerning the Imitation of Christ, in the Ears of the *Roman* Bishops and Cardinals: That these Men, having abdicated the perishing and transitory Wealth of this World, with which they overflow beyond all measure of their own profession, and also above royal magnificence, may at length think of the poverty of Christ, that they may diminish their Possessions, and large Inheritances heaped together, their Diadems, and their other regalities; I say, not according to the example of the Ancient Philosophers, but according to the contentation of the most Holy Apostles; that seriously rejecting the luxury, and superfluity of this Life, their vain glory,  
their



their needless vanities and trifles may at length cease to be conform to the wicked fashions of this World: And that laying aside all haughtiness and pride of Life, they may submit themselves to the humility of Christ, and restrain and compose the exorbitancy of their Minds and Spirits: And laying down this Popish Cruelty and Tyranny, learn to become meek of Christ, that most perfect pattern of meekness, Learn,

Matt. 11. saith he, of me, because I am meek and lowly of Spirit. I do not re-

quire that those *Roman* Priests should wash the Feet of the Poor according to the example of Christ, but that they should not embrue their cruel Hands in the Blood of their Brethren; neither do I require that they should give Water to refresh the Disciples of Christ, but that they should not heap up Flames and Faggots to burn their Bodies, nor lay Snares for them, or devise to entrap them privily, design their ruine and destruction, furnish Darts and Weapons to slay them, for whom Christ was Sacrificed, and by whom they themselves were never hurt.

If Example should be taken from Christ, I pray you, what doth the Divine Father and Creator commend more unto us? what else doth his whole life breath but mutual Charity, both towards Friends, and also towards Enemies? Who not only doth not break the shaken and bruised Reed, but upon the Cross prays for his very Crucifiers. oo

Charity the  
bond of per-  
fection.  
*Colos. 3.*

Therefore we have an example singularly excellent, which we may imitate.

imitate. We have also together with an example, a commendation by the mouth of the Apostle, by whom Charity is called the bond of perfection. Moreover there is not wanting the Preaching of Divines, who in their Books, in their Exercises, in their Sermons, do attribute so much to Charity, that they call it the form, the perfection, and the very life of faith, without which there is no other vertue, that can be helpful to Salvation: And now I need not here in many words declare what agreement there is between the Doctrine of those great extollers of Charity, and the practice of their lives; seeing there are so many proofs before our eyes, so many ten thousands of men slain do witness it, and so great abundance of Christian blood shed; there is so great outrage of Persecution every where; there is nothing safe from slaughter, fury, tumult, snares, contentions, dangers, articles of Inquisition, bonds, and imprisonments. In some places the *Turk* makes havock with the Sword, and elsewhere with flames and smoak. And the Fathers of the Roman Court exercise Cruelty.

How no sign  
of Charity  
appears in  
the Roman  
Tyranny.

First, they make Laws written with blood, which afterwards they commit to Political Monarchs to be promulgated, and to the other Officers to be executed by Law. On the sudden, Citizens of good repute, and Learned Ministers are violently haled to examinations, and afterwards to death, if any Man dare but open his mouth against the manifest

The Laws of  
the *Popes* are  
written with  
blood.

abuses

abuses of errors, they spare neither Age, nor Sex, nor Condition. Thus (forsooth) those perfect Roman Catholick Nobles imitate the Charity of Christ, so they follow his Divine Life, so they resemble his death, so they shew forth his meekness, so they bear the Image of the Divine Father, so they wholly and more than wholly form and fashion themselves from the imitation of the earthly Father, to the example of the Heavenly. Who justly deserve to hear from the Lord: ye are those that justify your selves before men, but God knoweth your hearts; for that which is of high account before Men, is abominable before God. What if the most Holy *Popes*, and purple Cardinals, those Chiefest Dignitaries of the Church, with all this your Order of Bishops, and the most strict Orders of Monks, who by Place, Dignity, and Profession seem to approach nearest unto Christ, and to supply his place upon earth, differ so much from him, what cause is there why we should hope better of the whole body of the common people, or that any Man should promise himself Salvation in following the footsteps of Christ? but (God willing) I shall elsewhere make enquiry into this just matter of complaint.

Now let us return to you, *Oforius*, whose so godly and eloquent exhortations about putting on and imitating Christ, I am so far from slighting, that I desire they may remain most firmly fixed in the minds of men; for as nothing appears in the most holy manners of Christ, which is not very worthy of imitation; so no  
part

part of duty seems more agreeable to every Christian, than that all of us should endeavour with all our might to resemble the image proposed unto us; especially seeing *Paul* so gravely, and that in more places than one, calls us hereunto, who making a Comparison of both Fathers, *Adam*, and *Christ*, declares what we received of both. By Man, 1 Cor. 15. saith he, came death, and by Man came the Resurrection from the dead. And presently after, proceeding on that matter, the first Man was of the earth earthly, the second Man is the Lord from Heaven. And afterwards concluding with words to the same purpose, and exhorting us to imitate the example of his obedience, he subjoyns; as we have born, saith he, the image of the earthly, let us bear also the image of the heavenly. And the Apostle *Peter*, not differing much from *Paul*, proposes Christ for an Example of all long suffering; for, saith he, 1 Pet. 2. Christ also suffered for us, giving us an Example, that ye should follow his footsteps, who did no sin, who when he was reviled, reviled not again, when he suffered, he threatned not, but committed all judgment to his Father, &c.

Therefore, that you contend so earnestly with the Blessed Apostles for following the footsteps of Christ, herein we do very willingly both hear you, and assent unto you. But that you place all the dignity of our Salvation in this, that you refer all the promises of God to this one head, as if there were no cause of Salvation,

vation, but that which is placed only in precepts and instructions of Life, herein your discourse seems to pass far beyond the bounds of sound and Apostolick Doctrine.

For though it is a thing of very great concernment, that we should frame all the endeavours and Offices of Life to

The promises of God are not tyed to the imitation of Christ, but to Faith.

the imitation of him; yet Salvation is not therefore promised, because our actions agree to this rule of Righteousness, neither is the title of Righteousness given us, because we live vertuously, but because he was made Righteousness for us: For we do not become just before God by imitation, but by Regeneration. As of Old,

A comparison of the First and Second Adam.

not through our fault, but *Adams*, not by Imitation, but by Birth and Propagation, the pollution of his Sin was imputed to us unto Condemnation. So by vertue of the Second *Adam*, not by any power of our own, by being born again, not by imitating, is Righteousness imputed to us unto the Justification of Life: Neither doth it therefore follow, that the examples of Christ are not proposed to us for Imitation.

It is one thing to reason from causes to effects, another thing to reason from effects to causes. What if the cause is enquired into, that makes us righteous before God? Paul will answer, That Christ is the external cause, who was made Sin for us, that we might be made the Righteousness of God through him: But the Internal is our Faith in Christ; which is imputed to them that believe, for Righteousness.

Christ the external cause of justification, Faith in Christ the Internal.

Effects, causes.

But if you ask, what are the effects of this cause? Who knows not that they are the Fruits of Pious Works, and this very imitation of Christ, which you so greatly (yea and so deservedly cry up and) extol? For who can rightly call himself a Christian, as you say very well, who doth not apply his mind as much as he can. to separate himself from all society of the Earthly Father, and frame and conform himself wholly to the example of the Heavenly: I grant this, to be very true, as indeed it is. For, I do not disallow of that which you do rightly assume, but I confute that, which you would falsely gather from hence. For thus you conclude;

*To wit, that the whole Magazine of our Salvation is placed in this, that by our Pious Labour and Industry, we should purchase the Kingdom of God for our selves: That they, who affirm Faith only is sufficient for Salvation, are mad, and singularly serviceable to the Old Serpent; and that every action we undertake, is wholly*

*De just. lib. 7. pag. 186.*

*unprofitable,*

*unprofitable, if Faith only is sufficient.* This is the summ of the Epilogue of this whole debate of yours. In which, what do you else, but by an unskilful huddle of things, and without order in disputing, turn causes into effects, and again effects into causes? What? when

An argument  
from like  
things.

the Apostle Admonishes that Wives should be subject to their Husbands, and acknowledge their Authority, as the Church is subject to Christ her Husband, shall she therefore, that is by a Lawful Covenant Married to her Husband, not be a Wife before there is added a testimony of due obedience?

So Children, born of Creditable Parents, use to resemble them not only in the Lineaments of their Bodies, but also in the likeness of their Manners, of whom they are begotten:

*Luk. 18.* What, if in some part their resemblance fails? What if their manners are dissolute? What if they have such a Son as the parable of the Gospel represents to us: Who leaving his Father, doth no part of his duty, shall he therefore cease to be a Son? Or, shall any Man by the merits of his Life attain to be a Son, who is by nature a Servant?

You may say, to what purpose are these things? That by these examples you may understand, that effects depend on causes, and causes are not governed by effects. An honest Matron, carries with that subjection to her Husband that becomes her, and he on the other-  
side

side performs his duty in cherishing his Wife. These things follow the Conjugal bond, but they do not make it; just so it is in the Spiritual descent, which, like another nature, regenerates us to Christ, and transforms us as new Creatures into the Sons of God. Of which thing, if the cause be enquired, not Works, not Hope, not Charity, but only Faith in Christ: Not any Imitation, but Baptism being the Sacrament of Faith performs it. Concerning which, let us hear *Paul* testifying in very evident Words. All of you, faith he, are the Sons of God through Faith in Christ Jesus. Whosoever of you are Baptized in Christ, have put on Christ. He that walks being Cloathed with Christ, What can be wanting to him, unto all Glory and Beauty of Righteousness? What can any Man desire more for the security of Eternal Life? What is more boundless than Sublimity? What is more Sublime than Nobility of Birth? What is more excellent than the dignity of high degree? Than to be received not only for Servants, or Dependents of the Mighty God, who comprehends all things by his Power; but also as Sons. yea, and Heirs? But if you design to be taught how these so many, and so great good things come to us, *Paul* makes Answer: By Faith, faith he, ye are all Sons: then Heirs according to promise.

Baptism a Sacrament of Faith.  
*Galat. 3.*

What Faith in Christ performs according to *Paul*.  
*Galat. 3.*

If Sons,  
And if  
you



you ask when that comes to pass, whether after the merits of Works, or before Works; the same *Paul* will teach you: As soon as you are Baptized, saith he, you have put on Christ.

To which also *Chrysostom* subscribing, saith, as soon as a Man Believes, he is presently also Justified. Which if it be true, then it is false, which you assert. For you affirm that the obtaining of Salvation consists wholly in this, that we should transform ourselves entirely into the similitude of Christ. And again you say, there is no other way of Salvation established for us, but that which is contained in the Law of God. And the same you affirmed elsewhere, ha-

ving openly asserted: That ascent into Heaven is given to the merits of the greatest Virtues, and that the Mansions of the Eternal Kingdom, are given justly and deservedly to Holy and Pure Men. For so, say you, it comes to pass that the Immortal Kingdom is due by the best right to Just Men; not only as a recompence and reward, but also as a Lawful Inheritance, being founded upon the Wisdom and Bounty of the Father.

All which things, as being represented gloriously by you, seem at a distance to have some shew of Truth, if they be referred to that Platonick Righteousness of yours, or to the state of our First Innocency. But now in this wounded and destroyed Nature, they have no place at all, but that they may wholly preclude

*Oso. de just.*  
*lib. 7.*  
*de just. l. 9.*  
*p. 222.*  
*de just. l. 6.*  
*p. 148.*

prelude from us all passages into the Eternal Mansions of the Kingdom. I know indeed that the Everlasting reward of Righteousness is due by best right to Pure and Holy Men, as, you say, and those that observe the Law unblameably.

But, I know likewise that the Eternal Punishments of Hell are due to those, that do not perform the Royal Law according to the Scriptures. What would James. 2. you do in this case, good Friend?

What good can your *Platonick* Philosophy do here? I am not Ignorant, what the Lord said to the Rich *Pharisee*: If you will enter into Life, keep Mat. 12. the commands: That indeed is

true. Do you then perform what he was commanded to do; Sell all that you have, and give to the Poor, and follow Christ Naked: But if you do it not, what else can you look for, but to perish together with him? But now the goodness of God hath found out another way to consult our Infirmary, who hath not only put upon us the beauty of Righteousness, but whole Christ, so that you may not only, being Naked, follow Christ, but that whole Christ may live in your self, and Cloath you, and also may make you a Son of God by Faith.

What then, may some Man say, is not the Holy Spirit given to them that trust in Christ, to Illuminate their minds with new light, to renew their Hearts, to enrich them plentifully with the Riches, Gifts, and Endowments

What the re-  
newing of  
the Holy  
Ghost makes  
in us.

*Of. de just.*  
*lib. 9. p. 233.*

*De just.*  
*lib. 9. p. 234.*

dowments of good Works, and to adorn them exceedingly with all kind of Vertues? What, do these good Works nothing with God, which are performed by the influence of the most Holy Spirit? Do they contribute nothing towards Righteousness? have they no use nor place upon the account of reward? For this seems to be the Foundation of all your arguing: Where you write these words; *If we believe the promises of God, we presently obtain the help of God, that we may very easily do all things that are commanded us, and so may be saved:* And presently after the Interposition of a few words; *You say, Faith causes us to have the Law of God Written in our mind, and so to make an everlasting Covenant of Salvation with the Lord. Therefore when we have the Law of God put into the most inward parts of our mind; it comes to pass, that Lust being subdued, Evil concupiscence extinguished, the perversity of a stubborn mind taken away, the mind becomes on a sudden, a Temple of the Holy Ghost, and is stirred up with all its might, to the study of the Law of God: And that I may express it in one word, such a Man contains the Magnificence, and Glory of Divine Righteousness comprehended in his mind. And a little after you say; Therefore it is of Faith, saith Paul, that according to Grace, the promise may be firm. What manner of promise is that? That they who come to the Lord with*

*the*

the Faith of Christ, may both be freed from their Wickedness, and delivered from the Curse, whereunto they were lyable, and may have the Law of God Written in their Hearts, and have the very Divinity of the Holy Spirit comprehended in their mind, and not defile their Life with any wicked deed: But may govern it by the Law of God, or as it is in Ezekiel, They may walk in the commands of God; and perform Holy and excellent works; and also that they may be Righteous: For hereunto all the promises of God are referred, &c.

*Answer.*

What do I hear? Are then all the promises of God referred to this? That there is no hope of Righteousness, no way of Salvation, no reconciliation for us, nor remission of Sins, unless the Law be kept? And where then is that peace with God, which the Apostle Preaches: Being justified by Faith, we have peace with God, through our Lord Jesus Christ? Where is that access to the Throne with boldness? Where is the hope of Glory, Happiness, the Blessing, the Inheritance of Eternal Life, according to promise; if these good things come no otherways, as you suppose, but by a Covenant of Life, which no spot of Sin defiles? What, hath your profession of God received this Gospel from the teachings of the Apostles, or from the opinion of *Plato*? It is

*Rom. 5.*

*Ephes. 3.*

*Rom. 4.*

*De just. lib. 9.*

*pag. 234.*

therefore of Faith. saith *Paul*, that the promise may be firm according to Grace. But what way is it firm, if it is of Works upon any account? Or how is it of Faith, if you confine all the Promises of God to the Law of Righteousness, which may confirm the minds of all men, with a sure hope of Righteousness. as you say? Or what will that assurance of Righteousness be, if you with the Tridentine and Jesuitical Jebusites detaining us in a doubtful wavering of hope, take away all encouragement of good hope?

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*Concerning the Promises of God, what, to whom, and how God hath promised.*

**B**UT now, because here there is a convenient occasion of speaking concerning the Promises of God, it remains that we should hear from you, who treat of these things so sharply, what that is, which God hath promised, to whom he hath promised, how, and for what cause he doth it. Now there are both many and great Gifts of God and Ornaments partly bestowed upon us, and partly promised through the singular bounty of his Grace; yea, seeing there is nothing in this Workmanship of Nature, nor in the meanest things, but what we ought to acknowledge to be his free Gift, if we would be thankful: And also amongst all these things, which being so many and so great he hath conferred upon us with so liberal a hand,  
I esteem

I esteem that nothing is more glorious nor more admirable, than this large honour of his Kingdom, which the Lord himself promises us in the Gospel. Fear not, saith he, little Flock, for it is the good will of your Father to give you the Kingdom. Which *Paul* also makes mention of, writing both elsewhere, and also to the *Colossians*: Who hath delivered us from the power of darkness, and translated us unto the Kingdom of his dear Son, &c. Of which also *Daniel*, a most famous Prophet, hath given an ample Testimony; The Kingdom, saith he, and the Dominion, and the largeness of the Kingdoms under the whole Heaven shall be given to the People of the Saints of the most High, &c.

In which one benefit, seeing the whole Sum of our Felicity is comprehended; to wit, reconciliation with God, imputation of Righteousness, remission of Sins, Peace with God, access with boldness, hope, the glory of God, eternal blessedness and salvation, the Inheritance of Eternal Life, freedom from the accusation and condemnation of the Law: What can any Man either by desires with for, or by Faith conceive more glorious? For he that is promoted unto the possession of a Kingdom, what more can be added to him, unto the highest splendour

We are beholden to the grace of God for all benefits and what that is which his singular favour towards us is chiefly seen.  
*Luke 12.*  
*Daniel 7.*

*Romans 5.*  
*Romans 4.*  
*Titus 3.*  
*Romans 8.*

On what foundation doth the free Promise of God chiefly stand.

of Glory, and the degree of the most honourable Dignity?

Therefore we have, as you see, O *Oforius*, the hereditary Mansions of the Eternal Kingdom promised to us, and that not of Works, but of Faith; not according to Bargain, but according to Grace, and therefore according to Grace, that the Promise may be firm and sure to all the Seed.

It is a very weighty Cause, and Authority not to be contemned: For what is more firm for all manner of security, than that which relies on the certain faithfulness of God, and a free promise? On the contrary, what is more unstable than that which depends on the most uncertain condition of our Works, which are either for the most part evil, or always uncertain? Why then wilt thou cast us again out of the most firm safeguard of most sure confidence proposed to us, which rests most safely in the free bounty of God promising, as if thou drovest us out of a Haven of Tranquility procured for us, to be tossed in the tempestuous Waters and Straits of Diffidence and Desperation? And do you make those things doubtful and uncertain, which through the bounty of God, we do

The assurance  
of confidence  
and persuasion  
from the  
free promise  
of God.

as it were hold in our hands with a most assured Faith, so that now there is not any thing certain which a man may satisfy his own Soul about touching Salvation? for, I pray you, what can be certain, if so be the Grace of the Promise being taken away, if Imputation of Righteousness being neglected, which is placed  
in

in Christ for us, the whole matter is brought to the account of our actions? and you plead that we are not otherways righteous before God, than by performing the Offices of the Divine Law?

- Objection. But (you will say)

What, hath not God promised in Jeremiah and Ezekiel, to those that come to God by Faith, that they shall have his Law written in their mind, that they shall have the very presence of the Holy Ghost within their mind, and defile their life with no sin, but govern it by the Law of God, and walk in the Precepts of God, and perform excellent and holy works, and moreover that they shall be righteous? &c.

*Ofor. de just.*  
l. 9. pag. 234.

*Ans. 1.* As touching the promise of the Spirit of God, it is very true, what you cite out of Jeremiah: For God in his bounty hath promised, that he will write his Law not only in Tables of Stone, as before, but in the inward Tables of their minds, and indeed accordingly he hath performed, and doth perform daily what he hath promised. And what doth your Logical reasoning gather thence?

*Ibid. p. 233.*

Therefore, say you, seeing we have the Law of God put into our inward parts, it comes to pass, that giving credit to the promises of God, we do presently obtain the help of God, that we may very easily do all things that are commanded us, and so be saved, &c.

*Lib. 9. p. 232.*

Two Paradoxes of *Oforius*, both of which are false.

There-



Therefore by these many things, which have been hitherto mentioned by you concerning the Law and its Office, I perceive you have two Opinions, both of which are false. First, That you affirm that we being supported by the Grace of God, and guarded by his help, can very easily perform all things, whatsoever are commanded by the Law of God. Secondly, Because you plead that all the nature of our Righteousness and Salvation consists in performing God's Commands; and that there is no other way to Heaven but that which is contained in the Law of God: Both which Reasons of yours, how absurd they are, how contrary to the Grace of God and the Gospel, and how much disallowed and confuted, not only by all Authority of Divine Scripture, but also long since contradicted by the sayings of the most Antient Fathers, and how void of all support of reason and experience, there is no Man that hath so little Reason or Religion, but evidently perceives it, and clearly takes notice of it. For, though we do not deny that by the help of the grace of the Divine Spirit there are wonderful, various, and manifold effects produced, and great gifts are shed abroad in the minds of the Regenerate, for governing all parts of Life piously and holily; but whence, I pray you, will you teach that so great strength, and so great power to observe Righteousness is given by God, and committed unto mortal Man, which may be sufficient for performing all things that are prescribed in the most holy Law of God?

*Concerning*

Concerning the Perfection of Righteousness, and compleat Obedience of the Law.

Jer. 31.  
Ezek. 11.  
Cfor. 1. 9.

**Y**OU proceed to press again and again that Antient Song out of the Prophet; *I will put, saith he, my Law in their inward parts, and write it in their hearts: And also out of the other Prophet; And I will give them a heart of flesh, that they may walk in my Precepts, and keep my Judgments, and also may do these things, which are just, &c.*

I hear the Oracles of the Prophetical Promise, uttered with great evidence, from whence certainly works of New Obedience do proceed, which necessarily follow Faith; so that if any Man do now enquire for the cause of good works, presently he learns hence, that it should not be attributed to the strength of Man's Will, but the Gift of the holy Spirit; but now whence does this Gift proceed, but from the Merits of Christ? or to whom is it given, but to them that believe in Christ? For the holy Spirit is received by Faith, according to that of *Paul*; That we may receive the promise of the Spirit by Faith. Wherefore seeing Faith is the only thing, which procures unto us the holy Spirit, Obedience proceed from the fountain of Divine Grace, and the Merits of Christ.

No man denies that the works of new

therefore

therefore it cannot otherways be, but that having received the Divine Spirit of Sanctification, a new Life, and spiritual motions do follow in the hearts of the Regenerate. For a mind rightly qualified with the Faith of Christ, and being now reconciled to God, as it cannot be destitute of the favour of God, so being stirred up by his holy breathings, begins now to be a Law to it self, whereby it fears God, and according to its power honours him with due Reverence, cleaves unto him with all its might, refers its actions and counsels to him, calls on him by prayers, adheres to him in adversity, celebrates his benefits with a thankful remembrance, lays its hope and confidence, and its whole self upon him, and also for his sake loves and cherishes all the Brethren.

Every faithful man that is truly born again in Christ, is a Law to himself, or ought so to be.

Works of Faith.  
*Ofor. de Just.*  
*lib. 3. p. 71.*

And as there is no Man that denies, these Offices of necessary Obedience, performed by the help of the Spirit of God, are fruits of a well-instructed Faith: So there is no controversy between us and you in that matter, especially seeing you your self also together with us confess, *That these are not works of the Law, but of Faith, and that they should not be referred so much to the Law, as to the holy Spirit, and Faith relying upon his help, as you say.*

But the greatest difference that is between us consists in this; that whereas we assert, That the Obedience of Man born again by the Divine Power, is but begun and imperfect in this mortal

mortal infirm state : You on the contrary dream of I know not what perfection of obedience in works, the Spirit of God so working in us, that whosoever is qualified therewith, needs nothing that belongs to compleat perfection of righteousness; for all your debate about this matter, seems to drive at this, as being concluded with this one Syllogism.

*Argument.*

*Ma.* Whosoever walk in the Precepts of the Lord, and perform them, - should be called perfect, who can easily live without sin.

*Jer.* 32.  
*Ezek.* 11.

*Mi.* All the Faithful according to the promise of God, walk in his precepts, and perform them, because God promises nothing, but what he can and will perform.

*Concl.* Therefore, according to the promise of God nothing hinders, but Believers may be perfect here, who are capacitated to live without sin.

That I may answer the Argument, it is a Sophistical Argument from *secundum quid*, to *simpliciter*, because in the Major those are called perfect, who walk in the Precepts of the Lord, and frame their life according to them: it is true in them who simply and perfectly perform all those things, which are commanded in the Law, according to that perfection which is requisite. According to which Rule, if the  
major

How far the Spirit of renovation promised and given by God reaches.

major be understood, that which is assumed in the minor mu't be upon this account deny'd. For though God hath promised to his Saints, that the Assisting grace of his Spirit shall not be wanting, which may help forward pious attempts in his Elect, and stir up their endeavours after more holy obedience; but where hath he at any time promised, or on whom hath he bestowed that happiness in walking, which turns no where to the right hand, nor to the left? which stumbles not through the whole life? which in all kind of vertues, by a constant perseverance so conforms the course of life to compleat innocency, that it never fails in any thing? The Adversaries use for the defence of their own cause, to catch at the words, that were just now

*Jer.* 31.

*Ezek.* 36.

*Deut.* 30.

cited out of *Jerem.* chap. 31. and *Ezek.* chap. 26. I will cause you to walk in my Precepts, and keep my Judgments, &c. And then out of *Deut.* chap. 30. I will Circumcise, saith the Lord, the fore-skin of your heart that ye may love the Lord with all your heart, and with all your soul. I know indeed, that in these words there is a glorious promise contained of the gift of the Holy Ghost, and the

*Hier. cont.*  
*Pelag. Dial.* 1.

A twofold perfection,  
or a twofold

righteousness according to *Hierom.* one, *August. cont. duas Epistol.* *Pela.* 4. 3. cap. 8.

restoring of new obedience; but because there is a twofold perfection, and a twofold righteousness according to *Hierom.* one,

which

which is suited to the vertues of God, another which is agreeable to our frailty. And again, seeing, according to the Authority of *Augustine*, there is a twofold kind of Obedience; one that is seen in this Life, being but begun and imperfect. Another that is perfect, which is compleated in the life to come. It is not difficult to discern in what sense the perfection of Renovation should be understood in the Scriptures: To wit, not simply and absolutely, but according to the measure and capacity of this Life. Therefore *Augustine* says well, that a Man is sometimes called perfect, because he hath profited in a great degree. And the same again. But, whereas Men are called Saints, sometimes, and perfect in the Scriptures, I say to this, that it is a certain manner of perfection, whereby Holy Men acknowledge their own imperfection. They are also called perfect, who in any respect imitate the perfection of the Heavenly Father, who rains on the Just and Unjust, &c.

A twofold sort of Obedience according to *Augustine*.

*Aug. de peccat. merit. & remiss. lib. 2. cap. 15.*

*Aug. de peccat. merit. & remiss. lib. 1. cap. 7.*

*Aug. ad Bonifac. lib. 3. cap. 7.*

And again the same *Augustine* writing to *Boniface*: The Vertue, saith he, which is now in a Righteous Man, is called perfect upon this account, because it belongs to his perfection, both to acknowledge in Truth, and confess in Humility his own Imperfection.

fection. Moreover, *Hierom* not much differing from him answered wittily: To whom, when that place of *St. Paul* was objected: Whosoever of us are perfect, we understand this:

*Hierom. Ad-  
vers. pelag.  
lib. 1.*

To this *Hurom*, says: What then do we understand, yea, what ought we to understand, that we who are perfect, should acknowledge our selves to be imperfect, and that they have not yet comprehended, nor yet attained unto perfection. This is, saith he, the Wisdom of Man, to know himself to be imperfect; and that I may so speak, the perfection of all Righteous Men in the Flesh, is imperfect, &c. And afterwards again in the same Book.

*Hierom. ibid.  
Prover. 18.*

*Hierom. ad  
Ctesiphontem.*

Therefore, we are Righteous then, when we confess our selves to be Sinners. For our Righteousness consists not of our own merit, but of the mercy of God, as the Scripture says: The Righteous Man is an accuser of himself in the beginning of his Speech: And again to *Ctesiphon*; This is Mens only perfection, saith he, if they know themselves to be imperfect, &c. Moreover the Adversaries set upon us with another Argument, also, which they produce out of the words of *Deut. 30.* To defend the perfection of their own Righteousness after this manner.

*Deut. 30. I  
will Circum-  
cise the Fore-  
skin of thy  
Heart, that thou  
mayst love me  
with all thy  
Heart, and  
with all thy  
Soul.*

*Ma.*

*Ma.* In these two commands, thou shalt love thy God with all thy Soul, and thy Neighbour as thy self, is contained the summ of all perfection.

*Mi.* They that are regenerate can love God with all their Heart, and all their Soul, and their Neighbours as themselves, according to the promise of God, *Deut.* 30.

*Concl.* Hence then it follows, that the Regenerate, by the help of the Spirit of God, can fulfil all Righteousness by the Works of the Law.

This reasoning, as it differs not much from the former, so there *Pelagianism* is implied in it a certain kind of fallacy not unlike it: Which, of what sort it is, if I may with your allowance, *Oforius*, I will declare. For there lurks under the words of Scripture, not rightly understood, a fallacy or venom wholly *Pelagian*.

But *Augustine* will Ingeniously Confute this Fallacy for us, in his Book, The Title whereof. is concerning the Perfection of Righteousness. Where he speaks after this manner: That the state of this Controversie about the perfection of Love, is exercised about two Questions, To wit, By whom? And when?

M

First,



*August.* of the  
Perfection of  
Righteous-  
ness.

By whom  
Righteous-  
ness is obtain-  
ed.

about the  
time, when  
such a perfec-  
tion is at-  
tained :

When Per-  
fection is at-  
tained.

*Aug.* of the  
Spirit and  
Letter.

First, as if the Question be, by whom a Man may attain unto such perfection, that he may be without Sin; He answers, that comes not to pass by the strength of Free Will, but by the Grace of God : And so far there is no debate between us, and the opposite party : But if there be enquiry made about the time, when such a perfection is attained : *Augustine*, speaks expressly, that this comes not to pass in this Life, but in that which is to come. And this same *Augustine*, no less oppositely, in another Book dispels the mists of this Argument with very evident Words. This precept of Righteousness, saith he, concerning loving the Lord with all the Heart, and with all the Soul : And also; that of loving our Neighbour, we shall fulfil in that Life, where we shall see Face to Face : But here some will object, wherefore is it commanded, if it is not fulfilled here ? *Augustine* Answers : To wit, That we may be Instructed, what we ought to ask by Faith, and whither to send Hope before; and unto what things, that are before us, we should press forward, not being satisfied with any thing that is behind.

Therefore, according to my opinion, saith he, that Man hath made a great progress in this Life, in that Righteousness, which is to be perfected, who by profiting knows how far

far he is: from the perfection of Righteousness, &c.

What is that? Which writing to *Bonifacius*, he thus reasons about Divine Grace: The Grace of God, saith he, gives in this Life, an endeavour to keep the commands, (And here you have the Obedience begun, as we call it) and the same, if any thing is not fully observed in the precepts, Pardons, &c.

*Aug. ad. Bonifac. lib. 3. cap. 7.*

Begun Obedience.

And so all commands of God are reckoned as performed, because whatsoever is not performed is pardoned. By which, as I suppose, you see, that our Righteousness in this Life is of such a sort, that it consists rather of the remission of Sins, than the perfection of Vertues, which perfection must be looked for by us in the Life to come.

Imputation of Righteousness according to *Augustine*.

Moreover there is another thing, that must not be passed by in this place, that the same *Augustine* writing to *Hierom* (in the 29th Epistle,) saith, Charity is a Vertue, whereby that which should be beloved, is beloved.

*Augustine to Hierom. Epist. 29.*

This in some is greater, in others lesser, in others none at all. But the fullest that cannot be increased, as long as Man lives here, is in no Man. But as long as it can be increased, verily that which is less, than it ought to be, is faulty; by reason of which default, there is not a just Man

upon the Earth, that doth good, and sinneth not: Because of which default no Man living shall be justified in the sight of God. By reason of which viciousness, if we say that we have not sin, we deceive our selves, and the

Truth is not in us, because of which, how much soever we have profited, it is necessary for us to say, *Forgive us our debts.*

*Cyprian cited  
by Augustin.*

The Books of the Antient Orthodox Divines are full of very Authentick Testimonies confirming this Opinion. It is an excellent and grave saying of *Cyprian*, speaking of the Regenerate; Let no man, saith he, flatter himself upon the account of a pure and unspotted heart; that trusting to his own Innocency, he should suppose that his wounds need no medicine; seeing it is written, Who shall glory that he hath a chaste heart? or who shall glory that he is clean from sins? But if no Man can be without sins, whosoever shall call himself unblameable, is either a proud man, or a fool &c. For

*Hierom. ad  
versus Pilagi.*

this, saith *Hierom*, shall every one that is godly pray unto thee; if he is godly, how doth he pray for pardon of iniquity? if he hath iniquity, how is he called holy?

There is not so great a Harmony found in any one man, saith *Ambrose*, that the Law, which is in the Members doth not oppose the Law of the mind. Therefore that which the Apostle *John* said, is true of all Saints in the general. If we say that

*Ambros. lib. 10.  
Epist. 84.*

*Aug. lib. 10.  
Epist. 84.*

that

that we have no sin, we deceive our selves, and the truth is not in us. I may also add that of *Bernard*, which is very agreeable to this matter.

*Bernard super  
Cantic. Serm.  
50.*

Who dare arrogate to himself, saith he, that which *Paul* himself confesses he had not attained unto? Indeed he that gave the command was not ignorant, that the weight thereof exceeded the strength of men; but he judged it useful, that by this very thing they should be convinced of their own insufficiency, and that they should know what end of Righteousness they should endeavour with all their might to attain unto. Therefore by commanding things impossible, he did not make men transgressors, but humble, that every mouth might be stopped, and all the World might lie under the Judgment of God.

Why God  
commanded  
things impos-  
sible.

I can bring innumerable Testimonies of the like sort out of well approved Authors. But why do I take up my time in rehearsing the Names of Men, or reckoning their approbations? when, that I may speak it in one word, all the Antiquity of former Ages, the publick consent of the former Church, and the choicest Writers out of all Eldest Time, as many as ever rejected the Antient Pelagianism; all those with one mouth agree in this matter against you, That there is no integrity of Righteousness in this Life, which is not imperfect, which needs not forgiveness; That there is not so great an Innocency here, which

*Hieron.  
Augustin.  
Cyprian.  
Orig. hom. 21.  
on Joshua.*

Cyprian de

Tentatione

Christi.

August. de re-

ra &amp; falsa pe-

nitentia.

Osor. de Inst.

l. 5. p. 128.

is without any wound, which needs no Medicine; and that none of all the Saints have so lived, that a great deal was not wanting to him to compleat Righteousness, and who needed not daily to pray for the pardon of his iniquity: As Augustine testifies; Because, saith he, there is daily offending, therefore there must be also daily remission. Which things being confirmed by most evident Testimonies of very Learned Witnesses: Where then is that Salvation, which, according to your description is placed in Righteousness, Holiness, Religion, and the excellent Merits of all Vertues? Where is that Righteousness of Works which reconciles us to God, and makes us like God? Where is that Way, which is paved to Heaven for us with the excellent Merits of Works? Where is that Ascent into the Heavenly Kingdom, which is opened by the Merits of the greatest Vertues? Where are the Mansions of the Everlasting Kingdom, which you as-  
 Ibidim. sert are justly and deservedly given to holy and pure men? Where is also that Immortal Kingdom, which you conclude is due by best right, not only as a Recompence and Reward, but also as a Legal Patrimony founded by the wisdom and bounty of the Father? What if according to your Discipline, there is no other way laid open to Salvation, but by keeping the Commandments; and if according to the Judgment of Bernard, the Law is of such a weight, that it wholly exceeds humane strength, (which

was

was just now shewed) what hope of Salvation does there now remain for us?

Verily, say you, if any man consider his own strength, in so great a frailty of humane strength, it will be most difficult to attain unto a divine state of righteousness; but if you consider in your mind the divine riches, which, if you will, will always be present with you, nothing is more easie. Hence, as Moses says, this Commandment, which I command thee this day, is not above thee, nor far off, nor placed in Heaven, that thou shouldest say, who of us can ascend into Heaven? Neither is it placed beyond the Sea, that thou shouldest say, who will pass over the Sea. Neither do you bear it now engraven on stones, but engraven upon the heart by Faith. For if we believe the Promises of God, we presently obtain the help of God, that we may very easily perform all things that are commanded us, and so be saved.

Ofor. de Just.  
lib. 9. p. 131,  
132.

Must we be thus saved, O Oforius, in keeping God's Commands? is this your harangue, and think you this so easie to be performed? Why not, say you, when the Spirit of God helps? How little does this Saying differ from that Antient one of the Pelagians, which Augustine rehearſes in a certain place, writing against Julian the Pelagian, for thus they said. By an easie endeavour after holiness, which God helps, a Man may be without sins. But let us hear Augustine answering, both them and you: We deny not, saith he, that the help

Aug. cont.  
Julian Pelagian  
l. 4. c. 3.

of God is so powerful, if he will, that at this day we might have no evil concupiscences, against which we should fight, though with the greatest certainty of Conquest. And yet you your self deny not, that it doth not so come to pass, but why it comes not to pass, who hath known the mind of the Lord? Yet I know not a little, when I know, whatsoever that cause

A hidden  
counsel of  
God in com-  
manding  
those things  
which cannot  
be done by  
us.

is, that it is not the iniquity of a just God, nor the insufficiency of an Almighty God. Therefore there is something in his deep and hidden Counsel, why as long as we live in this mortal flesh, there is something in us, against which our mind should fight: There is also something why we should say, forgive

us our sins; and a little after, that Man understands these things who being hunger-bitten, returns to himself, and says, I will arise and go to my Father, and presently he subjoyns, therefore it comes to pass in this place of infirmity, that we should not live proudly, and that we should live under the daily remission of sins: But whether that be the cause, or another, which I am much more ignorant of, yet that which I cannot doubt is, how much soever we get forward under this burthen of a corruptible body, if we say that we have no sin, we deceive our selves, &c. This he said, but why should I urge you with humane Authority, seeing the matter it self carries against you with a very strong voice, and the whole Scripture gives this honour only to Christ, and the Universal experience and  
example

example of Men, and the practice of life, besides your very own retired Sense, the Domestic Witnesses of your Conscience, do publish a manifest Testimony against you? *You say, we presently obtain the help of God, whereby we may most easily perform all things, that are commanded us, &c.*

*De just. lib. 9. pag. 231.*

Is it so? all things? what then if I ask you of that first Command of Love, which you owe to the Lord your God with all your heart, and all the endeavour of your mind? or of that, whereby you are commanded not to covet at all? do you perform it? I know what a distinction the talkative Schools of the Sophisters use here, according to the substance of the act, and according to the intention of the Law-giver. But I do not value these Fables of subtleties. We know this by the writings of *Paul*, that the Law is Spiritual, we are Carnal and sold under sin.

*A Sophistical Distinction.*

I ask if thou thy self being compassed about now with this frailty of the flesh, dost fulfill this Spiritual Law of God, with that sincerity of Spirit that thou oughtest? Answer ingenuously, are you silent?

*Rom. 7.*

What I my self do by my own strength, say you, I do not dispute here, yet I can by the help of the grace of God. O cunning device: After all your debate it comes to this, that you plead the commands of God are easie, and you would have nothing appointed by him, which cannot be observed by us. Now after a most heavy dream (that I may speak with *Hierom*) to deceive ignorant Souls, you  
in



in vain endeavour to add, (not without grace.) But I enquire not what the Almighty Grace of God can do of it self, but what it does in you, or in any other mortal Man? You make the Precepts of Righteousness easie, which when the Divine Grace assists, do not exceed our best endeavour; and yet you cannot produce one Man that hath fulfilled them all.

It is not enquired what grace can do, but what it doth.

Now what an Argument is that, that a thing can be which hath not been? that that can be done, which you bear witness none hath done; and to attribute that to I know not whom, which you cannot prove to have been in the Patriarchs, Prophets, and Apostles. *Paul* the Apostle himself complains of the refractory rebellion of his Members, who was not able to do the good which he desired, crying out that he was both carnal and miserable, and captive. *Augustine* testifies that sins may be diminished in this life, but that they cease not until death. And the same *Augustine* writing to *Petrus* concerning holy and righteous Men, bids him hold that most firmly, that righteous and holy men themselves, except Infants that are Baptized, none of them all do live without sin in this World. And do you think that all the roots of Unrighteousness are so plucked up in the Saints, that you can say, it is most easie by the help of God, which is never wanting to them that desire to pass the life without sin, and so obtain Salvation?

*Hierom to Ctesiphom.*

But

But *Hieron* is of a far different Opinion; for I judge, saith he, thus: That no Creature can be perfect, according to true and compleat righteousness: That one differs from another, and that there are divers righteousnesses in Man, no Man doubts; and that one is greater or lesser than another; and that according to their state or measure they may be called just, who in comparison of others are not just. Briefly, that there is none of the Saints, nor Prophets, nor Apostles, that possess'd all Vertues; for now we Prophesie in part, and we know in part: for all things cannot be in any one Man. And

*Hieron.*  
*contra Pelag.*  
*Dial. 1.*

*1 Cor. 13.*

to *Cresiphon*. This should be attributed to him only, concerning whom it is written as peculiar to him, who did no sin, neither was guile found in his Mouth. Wherefore that I may bespeak you with *Hieron*, and in the same words. *Hieron*, if you would have this common to you with Christ, that you can be without sin, what do you leave him, that is peculiar to him? But if not, what remains then, but that those high Mountains of righteousness with which you are so puffed up, should not only fall, but also vanish into smoke?

*Hieron. ad*  
*Cresiphon.*

You proceed yet, seeking as it were a knot in a rush, which yet is broke through with no difficult wedge. You ask to what purpose the Law was prescribed by God with so great care, or for what end did he require the Law should al-

*Osor. de just.*  
*lib. 8. page*  
*197.*

ways

ways remain in the minds of them, whom he instructed in the Law, if none of those things which he established by Law was to be in the Power of Men?

Page 168. What then, say you, did God make a jest of the Law? did he mock Mankind, commanding them to do those things, which they could by no means perform? and then concluding the matter with a merry Sarcasm, you cry, O what a jesting God, if to mock Mankind he hath bestowed so much pains in preserving and instructing that Generation, which you say is just as if a Man should bid one that is a Cripple, run a Race, or one that is blind, view things exactly, that are done afar off. All which things are comprehended in the Sum of this Argument.

*Argument.*

Argument of  
*Orosius.*

*Ma.* That is in vain commanded which cannot be performed.

*Mi.* God commands nothing in vain.

*Conclu.* Therefore the Precepts of God are not impossible.

*Ma.* A just and prudent Lawgiver, never prescribes those Laws, which exceed the strength and nature of the Subjects.

*Mi.* God is the most Just, and most Wise Lawgiver of all.

*Cnci.*

*Concl.* Therefore, the things which are prescribed in the Law of God are not above the strength and nature of the Creature.

*Answer.*

To the major, I Answer two ways: First, That it holds indeed in these Laws, which are given only for this end, that they may be exactly fulfilled by the Subjects, that Salvation might be obtained by the same act of Obedience.

But now, though God willed this very much, that his Laws should be performed most exactly by all, yet besides this end, there are other, both many and weighty causes, why the Law, which is a rule of perfect Righteousness, though it could not be kept by us in respect of perfect Obedience, yet it was necessary that it should be promulgated, either that there might be a publick Testimony of the Judgment, and Anger of God against Sin, or that we our selves might be brought more easily to the knowledge of our Sins and Frailty. Concerning which *Paul* said, when the Law came, Sin revived: Or that taking notice of the frailty of corrupted and ruinated Nature, being more strongly driven by this necessity; we might be pressed forward, as by the Ferula of a Pedagogue to Christ, who is the end of the Law, as also the Law is called a Peda-

The end and Scope of the Promulgation of the Law.

*Rom. 7.*

gogue

gogue to Christ: Or that we may be taught, as it were by this same Pedagogy, whither we must go: That if we cannot attain unto a full obedience of the Law, yet we may profit in the Inchoation of obedience as much as we can.

Wherefore seeing there are so many and so great causes of making a Law, it appears evident enough from hence, that there is no cause why the Law should seem to be imposed upon us by God in vain: And yet it doth not therefore follow, because the Law of God, after the fall, is impossible to Human Nature, as to the compleat obedience thereof, that therefore it is unprofitable, seeing the same hath other advantages so remarkable.

A fallacy  
from that  
which is not  
a cause, as if  
it were a  
cause.

Therefore the major of the Argument implies a fallacy: Which by the Logicians is called Arguing form that which is not a cause, as if it were a cause. But let us proceed to the other reasons in your arguments, which

are not reasons, but deceits and fallacies; For so you argue against Luther, whom you bring forth most unjustly, as a certain most bitter Adversary of Eternal Righteousness.

What is more contrary to Justice and Equity, say you, than that one should be punished upon that account, because he hath not performed those things which he could by no means so much as

Qson. de just.  
lib. 8. pag. 8.

begin? I hear you; and what follows? You proceed also to represent the matter as it were before the Eyes of

of a Man, by the framing of a similitude, as if some Haughty and Ill-natured Lord, going from home, should command one of his Servants, who is so tyed up in bonds, that he cannot move out of the place, where he is, to provide him a Dinner, to dress his Meat curiously, to clean the House, to cover the Table, and to spread the Hangings; I say, he that would seriously require such things of a Man tyed up; Who is there, but would judge him to be mad, and out of his wits?

The Hypocritic, or Fiction of Orosius.

Then if the same Lord afterwards returning, should whip and torture the same Servant, who could by no means free himself from the bonds, because he had not performed his command; should we suppose that Man, who is so cruel to his Servant, to be a Man, or rather a cruel Beast, hid under the shape of a Man, &c?

You have, Pious Reader, an Example of very Tragical Cruelty: Now receive the Catastrophe of the Tragedy: What? And shall there be any Man so Wicked, that he dare so Impudently impute so great Furioufness, and such a kind of Abominable Wickedness, than which none seems more outrageous, to that most High, most Excellent, and most Wise Lord, Creator, and Governour of all things?

No body, for ought that I know, good Friend. If your self knows any, I pray you point at him with your Finger to us: Though I am not Ignorant what Men you aim at here. But passing by Names, let us search

An Answer to the Fiction proposed.

search the force of your Argument, and answer to each of its parts, being digested in order.

*Answer.*

An argument  
taken from  
the words of  
*Oseus.*

*Ma.* It is contrary to Justice, that any man should suffer punishment for those things, which he could by no means perform.

*Mi.* God doth all things with perfect Righteousness and Equity.

*Concl.* Therefore God exacts not punishment for those things, which cannot be performed.

A Fallacy of the Accident is committed. For this want of strength and impotency should have a just excuse, if Nature had been properly and simply so created. But when this weakness was not at first created with Nature it self, but crept in some other way against Nature by Sin, we must therefore see not only what this corrupted Nature now can do, or cannot do, but also what it ought simply

An Answer  
to the *Major.*

to do: Therefore I answer to the Major, and freely own that punishment is not unjustly inflicted for those things, which there is no cause but they might have been observed, either in regard of the Law-giver himself, or in the nature of the things themselves, but only by reason of the impotency of the Subjects themselves, an impotency contracted through their own default; as if a Prince

Prince send forth an Ambassador any whither very sound and whole, to whom afterwards he had commanded some things which he could easily have performed, unless he had made himself Cripple & lame thro' his own default. Now if in performing the Commands the Ambassador wants ability, is there cause why this impotency should be imputed to the Prince, and not rather to the Ambassador, who deprived himself of his own soundness? And that

is it which *Augustine* signifies, *lib. de Justic. perfect.* Yea therefore, saith he, it is man's fault, because it came to pass by the will of Man

*August. lib. de perfect. Justitie.*

only; that he is come to that necessity, which the will of Man only cannot shake off. Therefore that representation which is brought in by you of a Servant in Bonds, is nothing to the purpose, unless you likewise prove this, that this impediment was cast upon him, not thro' any fault or cause in himself; which seeing it cannot be denied by you, what cruelty should there be reckoned to be in it, if a Lord, require just punishment to be inflicted on a Servant that is corrupt and flagitious? Yea, behold rather singular Clemency in the Lord, who is so far from inflicting upon the Servant the punishment which he deserved, that he receives him into favour without any merit; yea moreover, exposes his dearly beloved Son to undergo punishment for the Servant? Go now, *Oforius*, and when you have sufficiently considered with your self about this matter, then tell, who those are, that are enraged with so

N

great



great fury, that so impudently cast such a filthy blot of Injustice and Cruelty upon Eternal Goodness? What if you judge so of *Luther* and *Calvin*, of whom you speak so bitterly; what other thing do they but proclaim, according to the Gospel, the free pardoning grace of God to all that by Faith embrace Christ, who was slain for us? They are so far from being guilty of this Calumny, which you most unjustly cast upon them, that you can no where find any, who with greater earnestness do declare the infinite Riches of Divine Grace to Mortal Men.

*How Christ takes away Sins : With an Answer to the Objections of Osorius.*

*Osor. de Just.*  
lib. 2. p. 34.  
A Dilemma  
of *Osorius*.

*Ibidem.*

**B**UT this goodly Antagonist rushes upon us again with another caption, which at the first sight may somewhat puzzle the mind of the Reader. For he asks of those that deny Sin to be utterly extirpated by the Grace of Christ in this Life; *Whether they distrust his Power or his Clemency? For if Christ doth not abolish all Sins in them, whom he receives into favour, that comes to pass either because he cannot, or because he will not. If you say he cannot, you take away his Power. If you plead that he is not willing, you rob him not only of the praise of his Clemency, but also of his Faithfulness. Therefore whatsoever way you defend*

defend your Opinion, you trample upon the Son of God, and cast great reproach upon him. Well said, most excellent Man. And now by what confirmation do you prove *Ibidem.* this? For seeing his Infinite Power cannot be hindered by any difficulties from performing suddenly the things which he willeth: And seeing his Love is so great, that of old he hath engaged his Faithfulness, that through Christ he would abolish Sins, and would deliver Mankind from all wickedness; what boldness then is this of most impure men, who deny that Sin is utterly destroyed in those, whom he hath joyned to himself with a holy Love? and assert that Sin is not wholly cut off? nor plucked up by the roots? that all the remainders thereof are not extirpated? These things said he.

The connexion of the Argument.]

*Argument.*

*Ma.* Nature can shut out all Sin, being helped by the Grace of God. *An answer to the Major.*

*Ma.* The Grace of God helps those who are born again in Christ.

*Concl.* Therefore, all necessity of sinning is excluded in those that are born again.

If you understand it of the perfect help of Grace, which is hindered by no difficulties, but that the infirmity of Nature may be taken away; so the *Major* is true, but the *Minor* false. For though I confess that the Riches of Divine Grace are infinite, and that the Gifts are

N a excellent,

excellent, which God bestows upon his own, yet this grace of God doth not so perfect any man in this Life, but that oft in small things we offend

all, and pray daily, that our debts may be forgiven us. Yea, what is all the discourse of the Saints to God but a continual praying and deprecating, as *Hierom* witnesses, whereby it extorts the Clemency of the Creatour, that we who cannot be saved by our own strength,

may be saved by his Mercy. Concerning which there is also heard a Mystical Song of the Psalm. For this, saith he, shall every Saint pray unto thee in a time when thou mayest be found. Whence *Hierom* infers not without reason. If he is a Saint, saith he, how doth he pray for the pardon of sin? If he hath iniquity, upon what account is he called holy? to wit, after that manner whereby it is elsewhere

said, A just man falleth seven times a day, and riseth up again. And again, A just man is an accuser of himself in the beginning of his speech, &c. Therefore the Grace of God helps our infirmities, that they may be diminished: But we deny that he so helps them, that they are wholly taken away. It helps indeed infirmities, as hath been said, but yet it leaves us infirm, that it may always help us. No man is ignorant how great power of Christ appeared in the holy Apostles, which yet did not fully compleat their strength, but it was rather perfected by their infirmity. We know

James 2.

*Hieron. contra Pelag. Dial. 3.*

Psalm 32.

Proverbs 24.

Proverbs 28.

My strength

is perfected

in weakness.

2 Cor. 12.

1 Cor. 12:

know, saith he, in part, and we prophesie in part: But when that which is perfect is come, then that which is in part shall be done away. We now see darkly through a Glasse, but then face to face. Now I know in part, but then I shall know as I am known.

Therefore that I may answer in a word: If you suppose there is that help of Divine Grace, which makes Obedience in this Life to be wholly unblameable and perfect; *Augustine* will presently deny that. Who discoursing of the first Precept of Righteousness, whereby we are commanded to love God, with all our heart, and our Neighbour as our selves: We shall fulfil that, saith he, in that Life, where we shall see face to face; and presently; And therefore that man hath profited much in this Life in that Righteousness, which is to be perfected, who by profiting knows how far he is from the perfection of Righteousness.

*Aug. de spiritu & littera, cap. 35.*

Moreover, that which is argued from the power of Divine Grace, is not sufficient to exclude the necessity of sin. They say indeed, that by the perfect Grace of God it is possible that a man may not sin at all in this life: Be it so; Yet all things are not made which can be made by the singular power of God. So by the power of God helping us we could flie, yet we do not flie: For God willeth not all things, which his power is able to do. But, you say, he willeth and commandeth with great Authority,

God can do the things that he willeth, but he wills not all things that he can;

that we should observe his Precepts, which he would not command unless he knew them to be possible. It is true indeed, if they be understood according to that Nature, which he first created in us, so that in him there is no cause but that the Precepts, as they should be judged right, so also they should be judged possible. But hearken to *Hierom* answering you, and aptly untying this Knot. God hath commanded things possible, saith he, this no man doubts of. But because men did not possible things, therefore all the World is become subject to God, and needs his Mercy, &c.

For it is not the fault of the Commander, but the frailty of the Hearer, that all the world should become subject to God.  
*Hier. Dial. 2.*

I know that there is not any thing so difficult in humane things but infinite Omnipotency can do it by a word of his Power; to whom it would not be difficult to restore this frailty of Fallen Nature to its Antient State of Innocency, if he would. And there is no doubt, but he would do it, if he had decreed to do as much by his secret Counsel, as he could do by his Infinite Majesty. Now therefore either prove, that all infirmity of the flesh is taken away in the Regenerate, and that they are restored to their former Innocency, which is without all sin, and also freed from a necessity of dying, or cease to dream of that Perfection of Righteousness in this Life, which hitherto hath not been found in any of the Saints, whether Apostles (that I may speak in the words  
of

of Hierom) or Patriarchs or Prophets. But that we may pass by this debate about the Power of God, from which we detract nothing, what shall we say in the mean while of Grace, and his most Gracious loving kindness and good will? What shall we answer to God promising to us? For, *What, saith he, hath not God of old engaged his faithfulness, by a most sure Covenant, that he would abolish all our Sins through Christ? Is not this Grace promised to be obvious and prepared for all that are willing to obtain it; which frees Mankind from all Wickedness, which immediately imprints the form of Divine Righteousness upon the minds into which it enters, and furnishes them with most invincible strength, whereby it is possible to destroy Lust, to drive away all the pollutions of the Mind, and extirpate all remainders of filthiness and impurity: De just. lib. 6.* So that now Lust being subdued, evil concupiscence extinguished, the pravity of a stubborn mind being taken away, the mind being strengthened by the Divine support, it is stirred up with all its desire to the Study of the Divine Law, and most easily keeps the Law of God, and obtains Salvation.

What then, when the Majesty of the most high God hath all things in his Power, and under his Command, and his goodness is no less Infinite than his Power: Do we suppose he will at any time be wanting to help the Creature, or shall we dis-

Hierom. Dial.  
1.

Ans. Answer  
to the Minor.

Of or. de just.  
lib. 2.

Of or. lib. 40.  
pag. 89.

De just. lib. 6.

284 *Of Free Justification by Christ.*

*trust the Clemency of the most bountiful Creator?*

*An Answer.*

God forbid. But pray tell me, where hath God so engaged his faithfulness, whereof you speak, that the remainders of all Sin, being cut off, and all Infirmary of sinning being taken away, he would so heal Mankind, having so thoroughly purged them from all Sin, that evil concupiscence being subdued, and all matter of the Antient Contagion being blotted out, no relicks of Sin should remain in this Life, but that it may be most easie to obey the commands of God, and so obtain Salvation?

By what Author, by what Witness, by what Doctor, by what Testimony, or Example, do you prove this to be true, which you Preach?

A confirmation of the  
*Oforian* Assertion.

First, You say, is not this certain, that Sin is hateful to God, which necessarily through its violence and outragiousness divides us from Union with God? And how can it be that the Lord, who is by Nature just, and a Lover of Righteousness, should not take away all Sins out of the minds of them, whom he designs to unite unto himself by Love? Moreover he that spared not his own Son, but delivered him up for us all; How, saith *Paul*, will he not with him give us all things? If then the  
Testimony

Testimony of Paul be true, it is thence evident, that those are delivered from all Wickedness, whom that infinite purity joins unto it self by most pure Love.

For, otherways if God did not take away Sin, he would be so far from giving us all things, that he would suffer us in the chiefest respects to be miserable, unhappy, and wretched. And so it would come to pass, that God would seem to have conferred upon us no great benefit by Christ, if he left us in the bondage of Sin, if he did not throw off the servile Yoke from our Necks, as he had promised of Old. Moreover the Blood of Christ poured forth on the Cross, had yet brought us no advantage: For yet we are in great misery, we cannot but be miserable whilest we are held in the bonds of our Sins: There are also very evident Testimonies of the Holy Scriptures confirming this Assertion: To wit, that by the Divine Power of Christ, Sin is extirpated, Lust is destroyed, Evil Concupiscence is restrained, and the minds of Men being freed from Sin, put on a Divine form.

For so it is recorded to us by Holy David. As far as East is from the West, so far hath he removed our Transgressions from us. And thou shalt sprinkle me, O Lord, with Hyssop, and I shall be cleansed, thou shalt wash me, and I shall be made whiter than Snow.

*Oser. de just.  
lib. 2. pag.  
34.*

*Of. lib. 2.  
p. 35.  
Ps. 103.  
Ps. 51.  
Isa. 61.*

*And*



And Isaiah foretold that it should come to pass, that all that live in the Church by Faith, should be called Holy: And he hath blotted out as a Cloud thy Iniquities, and thy Sins as a thick Cloud. Likewise Jeremiah: At that

*Jerem. 50.*

*Ezek. 36.*

time, saith the Lord, the Iniquity of Israel shall be sought, and it shall not be, and the Sin of Judah, and it shall not be found. And in Ezekiel, he saith, I will pour clean Water upon you, and ye shall be cleansed from all your defilements.

*Micah. 7.*

Also Micah: He will cast all our Sins into the depths of the Sea.

Moreover, Zechariah declares that Everlasting Fountain, which was to be opened, to wash away the filth of all. And how glorious is that

Testimony of John the Baptist. Behold the Lamb of God that taketh away the Sins of the World?

Which Testimonies being so many, and together with these infinite others; what do they all drive at, but that we may understand that by Christ, all the pollutions of our sinful Nature are done away, &c. For this

is the sum of those things which you cite and heap together, with a long Circumlocution of Words.

Unto which being so many, there is one Answer, and a well fitted one out of *Augustin*: Distinguish the times, saith he, and you will reconcile Scriptures. Our Sins are done away by Christ; no Man doubts of that. But we must see how they are done away: He does them away in this Life, he will also do them

them away in the Life to come ; but not after one and the same manner : For Iniquity is taken away, and Sin receives an end, as is evident by the Prophecy of *Daniel*. But if you ask how in this Flesh ? *Augustin* will answer you : None, saith he, takes away Sin, but Christ, who is the Lamb of God that takes away the Sins of the World : And he takes them away, both by removing the Sins that were done, and by helping, that they may not be done, and by bringing to the Future Life where they cannot be done at all.

Sins are done away by Christ, after what manner.

*Dan. 6.  
August.*

*August lib. de  
pos. et. just.*

Therefore in this Life, there is only a race to Righteousness, and in the other Life will be the prize. This then is our Righteousness now whereby we run Hungering and Thirsting to the perfection, and fulness of that Righteousness, wherewith we shall afterward be satisfied in the other Life. Hence the Apostle saith : Not that I have already attained, or am already perfect. Brethren, I do not think that I have apprehended, but one thing I do, forgetting the things that are behind, and being stretched forth to those things that are before, I press forward to the mark of the high calling of God in Christ Jesus, &c.

*Phil. 3.*

Therefore according to *Augustin* here is the Race, here is the Progress, there will be the Perfection. Here as running in a Race, we

*Aug. de Spi-  
ritu & littera.*

proceed

proceed from Vertue to Vertue. There we are perfected.

*August. de  
perfect.  
justitie.*

Now we have only the Seeds of Vertues begun, then in that fulness of Charity, when that shall be perfected in us, which now is imperfect, that precept shall be fulfilled. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul. For whilest there is yet any Carnal concupiscence, which may be restrained by continency; God is not in all respects loved with all the Soul, for the Flesh doth not Lust without the Soul, though the Flesh is said to Lust, because the Soul Lusteth Carnally, &c.

Therefore as long as the Saints are burthened with this Flesh, which they cannot shake off, verily Sin dwelling in the Flesh cannot be absent.

*Objection.*

But how, say you, is Sin taken out of the World, if the Corruption of Sin yet does reign in the Saints?

*Answer.*

I will tell you briefly, to wit, after the very same manner that the death of Christ hath driven death from our necks, and yet we dye. The same comes to pass in the destroying of  
of

of sin, that being freed from Sin by Christ, yet we are not without sin, for these two things come always together, being tied to one another by a very near connexion. That where sin is, there by necessary consequence death follows; wherefore if the flesh is yet held in bonds by the cruelty of death, by the same reason it is proved, that the relicks of sin remain also in the flesh. But now where is then that righteousness which Christ hath purchased for us? Would you know, O *Oforius*? where our life is, there is also our righteousness. Not in this flesh which we put off, but in that body which we shall in due time put on uncorrupted. For such are all the benefits of Christ purchased for us, that the promise of them being shewed afar off, as of old the Holy Land to the *Hebrews*, it is apprehended by Faith, and the Spirit in this life, but the full possession belongs only peculiarly and in the whole to the other life.

Therefore sin also after the same manner is taken away by Christ.

Christ

*Christ begins his Benefits in this Life, and perfects them in the Life to come.*

**N**OW these great Benefits of the Son of God consist chiefly in this, that sin being totally abolished, death being destroyed, he restores us, being plucked out of the Kingdom of the Devil, unto the possession of eternal Life, in which God communicates himself wholly to us, and is wholly all in all. / And this most glorious work of his, most full of the highest dignity, he begins in this miserable life, and will compleat it in the other life, when that shall come to pass, which is written *Death is*

*swallowed up in Victory: O Death where is thy Victory? O Death where is thy Sting?* Howbeit these things are not said upon this account, as

Hosea 13.

1 Cor. 15.

if there were nothing in the interim, or but little in this life, which the help of the grace of Christ does for us. As of old the help of the Eternal God was never wanting to the *Israelites* in the waste Wilderness, whom he was to bring into the habitations of promise; so verily neither are Christs benefits towards us little, and the riches of his bounty are not small, which the present Grace of Christ pours daily

daily upon us with a full hand, when in this sinful Nature he often helps our infirmities, forgives our sins, instructs us with his word, refreshes us with hope, supports us by Faith, feeds and strengthens us by the Sacraments, and refreshes us by his own Spirit, adorns us with his gifts, renews our hearts, and stirs them up to spiritual motions of better life and obedience, restrains vicious affections, by whose guidance there increase in us the beginnings of eternal life, the knowledge of God, invocation, fear, faith, true repentance, a new law, and the image of him, who Created us, &c.

The Land of Promise the figure of our inheritance. What and how great benefits the grace of Christ confers upon us in the present life.

And seeing Christ works these things in us with continual care, daily more and more, promoting and bringing unto maturity that which he hath begun in us; there is therefore no cause why the Graces of Christ here should seem needless to any Man.

But these beginnings of Divine Grace must be distinguished from that perfect and compleat renovation of Nature, which shall be seen in the glorified after this life.

For though it should not be doubted but great advantages are communicated to Believers by the Divine help of the Holy Spirit, both to shun those things that are grievously offensive, and also to exercise the Offices of Piety;

The grace of Christ is never idle in his own.

*Rom. 8.*  
The life of  
the Saints in  
this World is  
not so much  
the life of the  
flesh as of  
faith; it is  
not so much  
discerned in  
justice as in  
justification.

Piety; of which *Paul Rom. 8.* They who are led, saith he by the Spirit of God, are the Sons of God. Yet there is not given to the regenerate in this life a compleat conformity to the Law of God, but it is reserved for the other life; for the life of the Saints in this World should not be called a life of the flesh but of Faith rather, not a life of perfect, but of begun love and mortification; as being not so much discerned in justice as in justification, not in perfect holiness, but in sanctification; not in perfect purity, but in purification, not in perfection, but in going forward.

But this good Friend ours thinks this should by no means be suffered: Who so fights against us, as if all the Nature of Salvation consisted not in Justification (the name whereof he doth not account worthy of any mention) but in Justice it self, not in the growth, but in the perfection of Vertues: And as if it were not allowable, otherways to aspire to those just rewards of Felicity, but by performing these Offices of Life, which are contained in the Law.

O miserable condition of Mortal Men, if those things are true, which you Evangelize to us. But by what Authority of the Gospel do you confirm those things, which you assert?

You

*Of sins*  
by no means  
receives the  
word justifi-  
cation.

You say, *There is no reason that any Man should be joyned to God, unless he be a Friend to him.* I hear you. *Ofor. de just. lib. 4. pag. 96.*

What then? *But no Man can be his friend unless he be like him.* That is harder: Let the induction proceed. *But the Divine similitude consists wholly of the study and exercise of true Vertue. From all this therefore it is concluded. That there is no other way, that joyns us to God, but what consists in the performance of Vertue, and in worthy Offices.*

And now what will become of those, who being Just Men fall seven times a Day, and yet rise up again? What also will become of all those, concerning whom *James* speaking, saith, in many things we offend all? Moreover, what will become of those, whom Christ bids Pray, Lord forgive us our debts.

Moreover whereas you say, that no Man is joyned to God, or received into favour, but he that is his Friend: If that be so, How then doth God agree to his own Law, which commands not only to love

Friends, but to pray for Enemies? *Joh. 3.* I beseech you, when God so loved the World that he gave his only begotten Son, what else was this World then, but an Enemy to God, which yet he had so great a favour to? Yea, *Paul* expressly testifies, that we were reconciled to God, not when we were Friends, but Enemies; and therefore he says the love of Christ is commended in

O

this,



this, that he dyed for Enemies.

Rom. 5.

And again, if, whilst we were Enemies, we were reconciled unto God, by the Death of his Son, much more being reconciled, we shall be saved by his Life.

See, I beseech you, how great a difference is between *Paul's* Assertion and yours, *Oforius*. He affirms we were reconciled to God when we were Enemies, you admit no Man unto favour, but him that is a Friend to him, and conform to him in the whole similitude of his Life. And how then will that command of Christ consist, concerning loving Enemies, and that by the example of his Father's bounty, who bestows the benefit both of Sun and Rain, not only on Friends, but also on Enemies; if so be the Grace of Divine favour is accessible to none but Friends. and those that are like himself.

And that I may by the by touch something here of the Mysteries of Prophetical Scriptures, tell me what else is pointed at unto us by the reception of *Jacob*, and his Sons into the Land of *Agypt*. *Gen.*

*Gen. 47.*

*chap. 47.* Whom that very loving King being brought unto him, to whom they had not been so much as known before, received for Inhabitants of Foreigners, and for dear Subjects of Men unknown; not only into the Common Wealth, but into Friendship, not at all for their own sakes, who brought nothing with them but hunger and poverty: But only for the sake of *Joseph*, whom

whom the King had a very dear love for. What else doth *Joseph* represent to us, but the sublime Son of God, dearly beloved of him? What else should you understand in the Brethren, Father, and the whole Kindred, but us miserable Sinners, whom being dead in Sins, Christ hath quickned, and of Enemies reconciled us in Friendship to his Father, not for any merit of our Works or Conformity, but only by that favour, where- by he is powerful with the Father.

But now let us briefly bring the *Osonian* Argument into a regular form, that we may the better view each part thereof.

*Oson. de just.*  
*lib. 9. Nu. 96.*  
*lib. 8. nu. 20.*

*Argument.*

*Ma.* Those only are joyned in friendship with God, who are like unto him.

*Mi.* They who are infected with the pollution of Sins, are not like God.

*Concl.* Therefore, none of those, to whom pollution of Sin cleaves, have any Union with God.

And thence on the contrary sense it is gathered, that it must be concluded by necessary consequence, that all spots of Sins being abolished; *That man who desires Union with God, should agree with him by a certain eminent resemblance.*

I Answer, First, to the major which is not always true. Though the similitude of man-

There is no-  
thing that so  
much allures  
unto Friend-  
ship as simili-  
tude, where-  
by it comes  
to pass that  
good Men  
love good  
Men. *Cicero*,  
in *Letius*.

The like al-  
ways cleaves  
to the like.  
*Plat. of Love*.

ners hath oftimes no small strength to procure Friendship in the common use of Life, as *Cicero* says; yet all things that are any way unlike are not so opposed, that they cannot consist together without fighting one against another. As there are many differences in things, yet every difference doth not unty the bond of love. As again neither do all Men every

where cleave to one another by a firm bond of Friendship, who- soever do some way agree in endowments and Ingeny. Verily in the Divine Love, this agreement of Conformity hath no place; That they should be received into favour, who came nearest to his Image. For so it would come to pass that all other Creatures being excluded, Almighty God would embrace only Angelical Vertues, with his Divine Favour.

Though neither here, if you look to Angels themselves, doth any proportion of similitude unite into one with the Divine Holyness, ac-

*Roffens, cont.*  
*Luther.*  
Articul. 38.

According to the Testimony of *Roffensis*: Who says that the Righteousness of Men is another than that of Angels; and again, that their Righteousness is another than that of God. As therefore this Righteousness of Angels, if you compare it with the Righteousness

ness of God, will seem imperfect, and beyond all comparison coming short of that highest Righteousness, and which yet perhaps is without Sin: So if you compare Human Perfection with Angelical, it will have some Imperfection; yet so, that all its works are not subject to Sin. Hitherto spake *Roffensis*.

*Augustin* also comes to this Point, who comparing our Righteousness which now is with that which is to come, hath these words concerning its dissimilitude; when that Righteousness, saith he, according to which they live, shall be, and where no evil concupiscence shall be, let every Man measure himself what he is now and what he shall be then, and he will find in comparison of that Righteousness, that all his works now are loss and dung, &c.

*Aug. de tempore : Sermon 49.*

And presently after : In the Resurrection we believe we shall fulfil Righteousness, that is, that we shall have full Righteousness. In comparison of that all the Life we live now is dung, &c. And now, *Oforius*, what Agreement of similitude will you find between this Life of dung, and that highest Author, and Prince of all Holiness.

*The Assertion of Oforius, whereby he proves that there can be no Reconciliation to God, unless all the Relicks of Sin be utterly cut off.*

Another Calumny of Oforius against Luther.

**B**UT perhaps some *Oforian* will here again object; Though dissimilitude doth not divide the connexion of friendship; but yet things that are so different, that they are opposed to one another by a mutual repugnancy, it cannot by any means be, that those things should be joyned together; of which sort are Virtue and Vice, Righteousness and Sin, Love and Hatred. Therefore seeing God is altogether so just in his own Nature, that he cannot but hate Sin; and on the contrary, Man is so wholly drowned in sin, that in every good work, according to the Opinion of *Luther*, the Saints themselves also do sin, in this so great dissimilitude of things that are opposite to one another; how can it be that Infinite Holiness can be joyned by any Communion with Man, if he is such a one as *Luther* describes him? For so *Oforius*, from things well said by *Luther*, but badly understood by him, and worse wrested for the occasion of cavilling, doth very ill argue, not because it is true, but because it seems so to him. But let us first oppose the frivolous Objection; and then let us take *Luther's* part, as well as we can, against the cruel Incurfions of his Adversaries. And first indeed it cannot be

be denied that Justice and Sin are repugnant to one another by the most contrary opposition. Likewise we *Romans 1.* must confess that it is no less true, that all impurity of sin is hateful and abominable to God: For the Anger of God is revealed from Heaven against all ungodliness and unrighteousness of men, who detain the Truth in unrighteousness; as the Apostle speaks very evidently. Which being so, what remains then, but that the Life of the Godly should either be free of all sin in this World, as *Orosius* contends; or if that cannot be, as *Luther* affirms, all must be liable to the Wrath of God. I answer with the Apostle *Paul*; That indeed would follow, unless there comes a Mediatour, who may interpose himself against the Anger of God in the sinners behalf; who may satisfy for sin, who may obtain pardon, who may mollifie the rigour of Justice; yea, who may transpose all the Judgment given against the guilty upon himself, and that now he himself may be Judge of the Cause, who is the forgiver of the Crime. For so we hear in the Gospel; My Father judgeth no man, but hath given all Judgment to the Son. And again; All things are delivered unto me by my Father. All which benefits, seeing we receive from Christ the most bountiful Mediatour, in such plenty as exceeds all belief, there is no cause, O *Orosius*, why in such great abundance of grace, you

A Confutation of the Cavil.

All Judgment is committed to the Son, *Joh. 3.*

*Luke 10.*

should press us with such strict weights of Justice, as if we were now under the Law, and not under Grace? But how much more agreeable would it be both to your Duty, and Salvation, that you should by a submission common to you and us, give place to the Grace of God, and acknowledge the benefits of the Mediatour, and apply your self with all gratitude of mind to his everlasting praises, that are worthy to be celebrated through all Generations.

Therefore that we may expedite a matter not very difficult in a few words: Whereas you

say sin is hateful to God, nothing is more true. But it is one thing to speak of sin, and another thing to speak of Man that is a sinner; he indeed hates sin, and the Physician also hates the disease, but yet not so, that he should destroy the diseased person, but that he should heal him.

Concerning which thing, if you do not trust me, hear *Augustin*; he is not a God that condemns some sins, and justifies and praises other sins: He praises none, but hates all, as a Physician hates

the disease, and by curing endeavours to drive away the disease: So God by his Grace procures that sin is consumed in us. But how is it consumed? It is diminished in the life of them that are going on to Perfection: it shall be consumed in the life of the perfect, &c.

Sin is one thing, and a man that is a sinner is another thing in the sight of God.

*Aug. Tract. 41. in Johannem.*

Sin is diminished in this life, but not taken away.

*The Assertion of Luther against Osorius concerning the Sins of the Saints, is defended.*

**I** Come now to *Luther*, whom you reproach after such an unworthy manner, and with such shameful slanders, yea and lyes so tragically. Why so? to wit, because he durst accuse the Saints themselves of sin; which seems to you so execrable a wickedness, as if no greater reproach could be cast, not only on holy men themselves, but also on the Author and Prince of all Holiness.

*August. of true and false Repentance, c. 5. Why did the Lord wash the feet of Peter, but be-*

cause there was a daily sinning, it behoved that there should be a daily remission, &c.

*Cyprian.* But if no man can be without sin, whosoever saith that he is unblameable, is either proud or a fool.

*Hier. contra Pelag. Dial. 1.* But to be perpetually without sin is only in the power of God: Therefore either give an example of one that was always without sin; or if you cannot confess your weakness, and do not set your mouth against Heaven to deceive the Ears of fools, by that which really is, and that which can be.

You may upon the same account cast reproaches in like manner upon *Hierom*, *Augustin*, and *Bernard*, and other most approved Writers of the Primitive Times: Whom you must either by necessary consequence absolve with *Luther*, or not condemn *Luther* without them: Seeing there is none of all these, that thought this Title of Honour should be attributed to any man, but Christ only, that he should be wholly without



*Ofor. de Just.*  
*lib. 2. p. 35, 36.*

without all stain of sin. No, but Luther, say you, pleads that all mortal men, though confirmed in Faith, are yet in a state of sinning, and that sin is lively also in the Saints. even so long as they live by Faith; and also he professes that the same do sin in every good work. And what hath any man said or done so rightly, but it may be depraved by relating it wrong, especially when calumny makes the Interpretation. That which Luther asserts concerning the sins of the Saints, if the words be suitably weighed with the state of the Question, there is no offence in it. As if it be asked, whether the works of the Regenerate should be called good in this Life, or sins: Luther denies not that the pious deeds of the Regenerate are good; but affirms this very thing, That they are good in the sight of God, and

How the works of the Regenerate are good and how they are sins.

*Aug. in primo quinqu.*

*Psal. 31.*

Believe in him that justifies the ungodly, that your good works may be good, for I should not

call them good as long as they come not from a good Root, wherein consists the state of the Controversie.

pleasing to him, which comes not to pass upon the account of the work it self, but upon the account of Faith and a Mediatour, for whose sake the pious endeavours of his own are pleasing to God, and their begun obedience, though it is otherways of its own nature imperfect. Therefore this is not the Controversie, whether the Regenerate by the help of the Grace of God can do any thing in this Life piously and commendably. Neither is this the Controversie, whether the absolute

Grace

Grace of God in the Regenerate is able to perform this, that their works should be free of all sin. But whether the Grace of God in this flesh, furnishes any of the Regenerate with so great a power of perfecting Righteousness, that any work of his is so compleat and perfect, if it be examined according to the Rule of the Divine Law, that it needs no Pardon nor Mediatour. But if it needs Mercy, then it is necessarily joyned with pollution and sin, so that now the Praise belongs to the Mediatour, and not to Man; to Imputation, not to Action; to Grace, not to Merit; to Faith, not to Works; that God accepts of the Works of the Regenerate and most holy men. Neither is the rectitude of our good things any thing else but the forgiveness of God, and the remission of his just severity. Whence the Apostle rightly concludes, that those who are of the Works of the Law (not speaking of evil works, but the most perfect Works) are under the Curse, and upon this account it is true, which *Luther* says, that a righteous man

in some, and less in others, and in others none at all; but the fullest that cannot now be increased as long as a man lives here is in no man; but as long as it can be increased, that which is less than it ought to be is faulty, &c. *Idem* in *Psal.* 142. No man hath at any time done a good work with as much Charity as he could and ought.

*Aug. de Civitate, lib. 19. cap. 17.* Our righteousness it self is so great in this life, that it consists more in the remission of sins, than in the perfection of Vertues.

*Hieron. in Ezek. lib. 14. cap. 46.*

It is evident that every man, though he had come to perfection, needs the Mercy of God, &c.

*Aug. Epistola 31. ad Hieron.*

Charity whereby we love that which ought to be loved.

This is more

fin in every good Work. Not that the Work it self being appointed by the Law of God is a sin ; but because, according to the saying of *Augustin*, whatsoever is less than it ought to be, is faulty: From whence it appears evidently, that in this Life there is no Work so perfect, but something is wanting in it, that is, there is Sin in it, if it be judged according to the strict rigour of the Law.

*Concerning the Grace of God, how it is defined by Oforius, with a confutation of his Definition.*

**A**Rguments increase, because here mention falls in of the Grace of the regenerate. It is shewed, though against the Rules of Logick, that the Grace of God is nothing else but Justice and Vertue, upon this account: because it being that chiefly, which makes us acceptable to God, and nothing can be acceptable to God, which is not like unto him, he thinks he prevails sufficiently by this conclusion ;

*Ofor. de Just. lib. 5. No. 127, 128.* That, because nothing makes us like God but Righteousness and Vertue, Therefore Grace is nothing, if it is not Vertue and Justice. Why do I use many words on this matter ? If that Grace be understood by *Oforius*, which *St. Paul* so often commends to us in all his Epistles, both are false, which here the Bishop assumes against the Apostle. For Grace is not rightly defined

defined after this manner, that it is nothing else but Vertue and Justice, and first, that it is a Vertue *Thomas* did flatly deny in his sum of Theology: *Part. 12. Quest. 110. Artic. 3.* where disputing of the Grace of God, though he denies not that it may be reduced to the first species of quality, yet he wholly denies, and confutes its being a Vertue, concluding at length after this manner, that it is a certain habitude presupposed to infused Vertues, as the Principle and Root of them, &c.

A definition of Grace according to *Oforius. Tho. 12. quest. 110.*

Moreover in *Sentent. lib. 2. dist. 26. Art. 4.* proving concerning the same thing that Grace and Vertue are not the same: If Vertue, saith he, should hold from the same, both that it was a Vertue, and that it rendred a Man acceptable to God, it would follow that all Vertue would do the like. And so seeing some Vertues are acquired by acts and not by infusion, it would follow according to the *Pelagian* heresie; that a Man should be made acceptable to God by his free will. But if it holds from another, and not from the same, from one that it is a Vertue, and another that it renders acceptable to God, it must needs be, that Grace and Vertue are not the same in reality. For so divers principles necessarily are suitable to divers effects, that are found in division from another.

Grace is not the same thing with Vertue but only a Principle of Vertue.

*Oforius* Confuted by *Thomas Aqu.*

That Grace and Justice are not the same.

Now

Now if so be Grace is denied to be a Vertue, verily upon the same account also, it cannot be called Justice, seeing Justice is necessarily comprehended under the general name of Vertue: and what wonder is it, in the interim that this Antagonist of ours is so ill agreed with the *Lutherans*; who is not well enough agreed with the Angelical Doctors, and Leaders of his own Sect in such evident Heads of Divinity? But now let us consider his Reasonings, and the Confirmations of his Arguments, of what sort they are.

*Argument.*

*Ma.* That reconciles us, and makes us acceptable to God, which makes us like unto him.

*Mi.* It is only Righteousness, which makes us like unto God.

*Con.* Therefore, Righteousness only reconciles us, and makes us acceptable.

There follows also another consequence of these things being first pre-supposed, built up on the same foundation.

*Argument.*

*Ma.* Grace makes acceptable to God, and unites unto him.

*Mi.*

*Mi.* Righteousness makes us acceptable to God, and unites us to him.

*Con.* Therefore, Justice is either Grace and a Vertue, or it is nothing.

First, Both these Arguments are equally lyable to the same reprehension: Because contrary to the Lawful Rules of Reasoning they conclude Affirmatively in the second figure, as they are placed by *Oforius*, lib. 5. but let us help the defect of the worthy Mans Logic. For, if I am not mistaken, he would rather gather thus from the definition of Grace.

*Argument.*

*Ma.* To whatsoever the definition agrees, the thing defined well agrees unto the same.

*Mi.* The definition of Grace doth very well agree to Righteousness.

*Con.* Therefore, the thing defined agrees to Righteousness.

I answer to the minor by denying; for that which is the proper definition of Grace, doth not agree to Righteousness, seeing the things themselves do very much differ from one another, both as to their Effects, and as to their

An Answer  
to the Ar-  
gument.

their Causes. For, if we believe *Thomas*, Grace is the Principle, and Cause of Justice, and of all Vertues. Justice is not the cause of Grace, but rather an effect thereof. Yea,

*Albertus magnus in Sentent. lib. 2. Dist. 16. Ar. 4.* *Albertus Ratisponensis* does not much differ from the opinion of *Thomas*; who commenting upon the same sentence, in the same *Dist. Ar. 4.* saith thus.

Grace is a habit of Life universally well ordered, not according to the degrees of things ordered, but as it is called a Relation of the whole Life to the obtaining of the End. But Justice doth not this, nor Vertue; for Justice doth not necessarily make worthy of Eternal Life, upon the account that it is Justice, or Vertue, &c. What if the proper and true cause which reconciles us to the love of God, and makes us worthy of Eternal Life, should be searched for. We shall find, that it lyes not in the Works of Justice, but that it proceeds from another cause.

And what that cause is, Christ himself the best Master will teach you in the Gospel. Whom I request, and beseech you not only to hearken unto, but to believe. For these are his words in the Gospel: For the Father himself loveth you, because ye have loved me, and have believed that I came from the Father. By which you see that it comes to pass not for the sake of our Justice or Vertue, but for the sake of his own dearly beloved Son, that God the Father cares for us, and loves us.

What

What then, say you, doth not Justice make Men that live holily and justly in this World acceptable to God? Which if it is so, it cannot be judged to be any other thing but Grace. For whatsoever renders us acceptable to God, is justly esteemed to be Grace. Justice makes us acceptable to God, therefore it is Grace. As touching the minor, I deny not that Justice, as it is very acceptable to God, so it renders acceptable to God, if it is perfect and agreeable to the Divine perfection; which not being given to us in this Life, another altar must be sought, there is need of other helps. Therefore if we would find any favour in the sight of God, we must betake our selves to Christ, and embrace him by Faith. Though I am not Ignorant what this good Disputant drives at, and what Masters he follows, and on what foundation he builds. For he builds upon that old and stale distinction of the Schoolmen, as much used, as it is light and frivolous, and vain: They according to their subtilty divide the manifold efficacy of grace, most of them into two parts, and some of them into three or more. To wit, into grace freely given, and that which makes acceptable. And again they subdivide this latter, as it were by an Anatomical Dissection into more Veins, into Operative grace, which again they divide into three Rivulets, Preventing, Be-

The Argument of *Ossorius*, whereby Justice is proved to be nothing but Grace.

A various distinction of Grace amongst the School-men, *Lombardus, Sentent. lib. 2. dist. 16.*  
*Gratia operans, preveniens, incipiens liberans.*  
*Gratia co-operans, subsequens, proficiens, adjuvans.*



ginning, delivering, and afterwards into co-operating, which likewise is threefold: Following, promoting, assisting.

O holy Christ! with what study, with what labour, what Cobwebs do these Praters here weave, that they may darken the wholesome

Doctrines of Grace with Smoke and Soot of their idle Talk; for if we speak of that Grace, unto which our whole Salvation is referred, who is there but understands by the Writings of the Evangelists and Apostles, that it is thus describ-

ed? to wit, that it is the only thing, which being placed in the free Indulgence of God towards miserable sinners, doth with dear Love in Christ the Son of God, embrace all that believe in him, and forgive their sins, and for the sake of his own Son bestows his Spirit and Eternal Life and Felicity upon them, tho' otherways they are unworthy: And tho' the Operation of this Grace is not one, and the Effects are divers, and the Gifts various according to the diversity of donations; yet the Divine Grace it self is only one, which is both freely given to us for Salvation, and makes those acceptable to God, whom it saves, and is one and the same Cause both of Salvation and Renovation: Wherefore their

Against Lom-  
bard, Thomas,  
Scotus, and  
their follow-  
ers.

distinction is justly found fault with, who by grace making men grateful or acceptable understand habits, and gifts communicated by God; and they do most frivolously conclude,

conclude, that men are made acceptable to God by these; whereas it is only Mercy in Christ the Mediatour, which doth not only account us dear to it self, but also chose us, before we were adorned with any Ornaments of gifts. Moreover, if the matter be so as those men define, that not only Faith in Christ, but gifts and habits of vertues infused by God make us acceptable to God: What then shall be said of those, who also out of Christ have possessed many such excellent gifts as well as we, in which many of them are not only equal to us, but some of them also excel us; such as are variety of Tongues, gifts of Healing, Prophecy, excellent Powers, sharpness of Wit, strength of Body, Ornaments of Mind? The Jews have a strong hope in God. The Turks maintain Love towards one another. But what, shall we affirm that those men also are by these things made acceptable to God? which is absurd and unreasonable. Therefore that we may conclude, we confess that such gifts are things which adorn this Life, beautifie Nature, and declare the liberal Bounty of God, but which nevertheless neither regenerate nor justifie us in the sight of God: For that is due to Christ only by Faith; neither is it convenient to attribute it to any other Creatures whatsoever: According to that of St. Paul; Being justified therefore by Faith, we have peace with God, through our Lord Jesus Christ. Though in the mean while I am not ignorant, what they answer here; that they treat not

of those Works, which the Heathen perform by the strength of Nature ; nor those Works, which are done by the Jews without Faith by the guidance of the Law only, but those Works which are of the Faith of Christ. What then, say they, are not such excellent performances of Works pleasing to God ? Is not that very pleasing and acceptable to God, whatsoever is right, whatsoever is joyned with vertue and

Three things  
to be regard-  
ed in good  
Works.

honesty, whatsoever being undertaken with Faith is rightly performed according to Duty and Piety ?

That I may answer this, three things by the by must be observed,

First, What manner of Works these are, which are discoursed of, whether perfect or not ? And then, how they please, of themselves, or upon the account of Faith ? Thirdly, How much they please, whether so much as to deserve Eternal Life, and obtain the pardon of violated Righteousness ; and being set against the wrath of God, to turn away all vengeance, and be effectual to satisfy Justice without any remission of sins ? For all these must be regarded with necessary attention. First, Because God the great Creatour of the World, is perfectly holy in his own Nature, and the Perfection of all Goodness ; it is evident that nothing is of it self acceptable to him, and well-

pleasing, which being defiled with any spot of imperfection, doth not agree in all respects to the most exact Purity.

*Osor. lib. 5.  
pag. 119.*

But

But now seeing it is most true, *Aug. de Civit. Di. l. 19. c. 27.*  
 which neither *Oforius* himself denies,  
*That there is no man hath led his life so*  
*exactly, that in the whole course of his life he hath not*  
*been guilty of any gross offence :* And that there  
 is not any state of Mind so framed by Divine  
 Grace, although it abounds with Divine Bene-  
 fits, in which nothing was ever violated by  
 perfidiousness, or offensive through error of  
 mind, or omitted through negligence; or  
 which doth not more consist of the remission of  
 sins, than the perfection of virtues: What re-  
 mains then, but that it should either be false,  
 which this *Oforius* of ours cracks of an hu-  
 mane perfection, or at least it behoveth that  
 something should be searched for, besides the  
 virtues themselves, which may commend these  
 first beginnings of our imperfections to the  
 Divine Perfection, and reconcile them to his  
 favour.

And now then this remains to be search-  
 ed into; What it is that reconciles sinners  
 to God, and restores them to his  
 favour? and because this Recon-  
 ciliation cannot be perfected by  
 the Righteousness of our virtues;  
 therefore we must confess that all  
 the Office of reconciling consists in  
 the Grace of God only, which the Papists  
 themselves will not deny unto us, who agree  
 with our Party in this, That Man is justified  
 by Grace; for so we hear it testified expressly  
 P 3 by

All Justifica-  
 tion is com-  
 prehended  
 in the Grace  
 of God only.

*Ofor. de Just.  
lib. 6. nu. 151.*

The Papists would seem to refer all things to the Bounty and Grace of God, though they do nothing less in reality.

by *Oforius* himself in these words : Therefore, saith he, They that give Heaven to the Merits of holy men, do not weaken the Grace of God, as some ignorant men say, but they celebrate the wonderful effect of his Grace with due praises ; for we are such as judge all the Merits of the Saints should be referred to the Bounty and Grace of God ; so that it should always be said ; Not unto us, Lord, not unto us, but unto thy Name give glory, &c. I hear indeed very good words ; if you had not already imposed upon us sufficiently with words, O *Oforius* ! But he that will with judicious attention consider the matters themselves, and the Arguments, and the whole tenour of your discourse, will find it to be far otherways, that you do not at all intend what your words pretend, and that you drive at nothing more in all your endeavours, than to hide under the plausible title of grace so hidden an adversary of grace, (that I may speak with *Augustin*) together with the other Companions of your Society ; who being all instructed in the same School, seem to make a Conspiracy about this one thing, as it were giving notice by a watch-word, viz. to overthrow all the efficacy of Evangelical Grace, to destroy the assurance of Faith, to overturn all : For what place is there for Grace, I beseech you, if Heaven is given not by the free gift of the bestower, but to the Merits of holy men, as you say ? And what will you answer *Paul* the Apostle, who denies that

that grace is any more grace, if men deal with God by Works? whence that may be brought not without just cause against you and yours, which *Augustine* of old brought in his contending with the Antient Pelagians of his time. For thus you plead; *That Heaven is justly and deservedly given to the Merits of holy men.* On the contrary, *Augustine* being taught by Apostolick Authority, If it is given, saith he, to any Merits; it is not then given freely, but is render'd as due; and by this means it is not by a true name called grace, where the reward, as the Apostle speaks, is not imputed according to grace, but according to debt. But that it may be true grace, that is, free, it finds nothing in Man to whom it should be due; otherways, according to the mind of the Apostle, grace would not be grace, &c. And now with what fair colours cast on them, will those things, being contrary to one another, be made to agree? *Augustine* with *St. Paul* affirms, that grace finds nothing in Man, to which it should be due; That it may be free. On the contrary, the Papists contend that Heaven is given as a due debt to the Merits of the Saints. What is more contrary? Grace, saith he, doth not only help the righteous man, but also justifies the ungodly: in which there appears a twofold effect and fruit of Divine Grace, both in helping the righteous, and justifying the ungodly: With the one of which you being contented,

*Aug. lib. de patientia, cap. 20.*

Romans 4.  
An Antichristian  
between  
Grace and  
Merit.

*Aug. de patientia, cap. 20.*

ye either unworthily pass by the other, or which is more abominable, ye oppose it wickedly, whilst ye admit no grace of justifying, but that which seems to be joyned with Vertue, and the Justice of Merits.

And yet after all these things, whereas nothing more contrary to grace can be spoken, this sweet Oratour would perswade us with his flourished speeches, that they are no such men as overturn the Grace of God, as

*osor. lib. 6.*

some ignorant men say; but that they celebrate with due praise the wonderful effect of grace, and teach that all the Merits of the Saints should be referred to the Grace of God.

.Now we acknowledge this to be most certain, that there is not any thing, but what should be referred to the Grace of God; whence *Hierom* accounts it for Sacrilege, if any man thinks he can abstain from sinning without grace. But here there is need to explain what the word grace signifies according to the caution of the Gospel. For grace in the holy Scriptures is not only understood concerning the help

The word  
Grace is distinguished.

of the Holy Spirit, but it comprehends both free Imputation, which is by Christ (which the Papists cannot endure) and the help of the Holy Spirit in performing the Offices of Vertues.

*How*

*How the Papists and Protestants agree and differ in understanding the word Grace.*

What the Papists, & what the Protestants understand by the word Grace.

**N**OW whereas both Papists and Protestants seem to attribute Man's Justification to grace, herein they both agree. But they say this after their manner of speaking, & we after ours. For this is the difference between these and the Protestants, that the Papists by the name of grace understand only gifts, that are conferr'd upon those that are justified, to wit, habits, which they call infused, and excellent Endowments of lovely Vertues, and other things of that kind, wherewith the Elect are adorned by the free gift of God. But the contrary party being otherways taught by the Scriptures, and confirmed by the sayings of the Fathers, perceiving these very gifts of the Spirit of God, as long as they live in this flesh, are imperfect, through our default; they deny that men can be justified by these, because Divine Justice cannot at all be satisfied by these. And therefore it is, that they attribute Justification only to the grace and mercy of God; which consists not of any remuneration of Vertues, but rather imputation of Righteousness, and forgiveness of sins. For we do not find fault with this in them, that they do rightly affirm, that  
all

After what manner, and in what sense the Grace of God justifies us.



all our good works should be referred to the grace of God; which neither the Jews themselves nor the Turks will deny. But

A definition of Grace according to the School-men.

we justly disapprove, that they do not define this grace according to Scripture. For whereas grace is so defined by this sort of men, that it is nothing else but a habit infused by God, like his own goodness and love, whereby he that hath it is rendered acceptable to God; and it makes Works acceptable to him and meritorious: It is easily demonstrated both by Scriptures and Reason, how faulty this definition is, because the thing defined is of a larger extent than the definition: For the grace where-

An infused Habit.

*Jacob, Esau.*

The refutation of the definition.

The Exam-

ples of the

Thief, Publi-

can, the Le-

per, &c.

by God loved *Jacob*, and hated *Esau*, before they did either good or evil, was grace; which yet was not any Habit, either begotten in them by the power of Nature, or infused by grace, whereby *Jacob*, that had it, that I may use their words, was render'd acceptable to God. After the like manner the grace which in the midst of his persecution of Saints changed *Paul*

into an Instrument in the hand of Electing grace, was not an infused Habit, but went before an infused Habit, and first made him a man acceptable to Christ, before the Habit making acceptable was infused. The same should be said of the Thief, the Publican, the Leper, and many others in the History of the Gospel, who were not saved by an infused Habit, but only

only by an infused Faith; for otherways what did that word so often repeated in the Gospel signifie; *Thy Faith hath saved thee?* Which word, if it be true, then either Faith is Righteousness, or else Righteousness can by no means save us. And the same reason is to be given of the Conversion of the Gentiles; whom of old the grace of God brought from impure Paganism to the Communion of the Gospel; not for any Inherent Righteousness, but for his great Love wherewith he loved the unworthy and the wretched sinners.

Moreover, what shall be said of the Apostles themselves, whom Christ verily chose not being just, as *Augustine* speaks, but to be justified, when he said; I chose you out of the World? What if Christ chose them out of the World; that they might be just; then they were first unjust in the World, whom he chose out of the World, that they might be just. If they were first just, and not sinners of the World, whom Christ chose out of the World; then they first chose Christ, that they being just, might be chosen by him. But it was not so; for he himself says to them; Ye have not chosen me, but I have chosen you, &c.

These things said *Augustine*; by which it evidently appears how our Election and Justification purchased by Christ is perfected not by any Righteousness of Works, but only by the free gift of Grace; whence it is called by *Paul* the Election of Grace, not of Righteousness,

ousness, to wit, by this Argument : What if it is by Grace, saith he, it is not now by Works, or else grace is not grace ; but if it

Romans 11.  
There was a  
remnant ac-  
cording to the  
Election of  
Grace, &c.  
Oser. lib. 5.  
p. 127, 128.

is of works, then it is not grace ; or else work would not be work, &c. Which things being so, it necessarily follows, that the Righteousness, which is wholly exercised in the Observance of Works, is not rightly called Grace by *Oforius*.

Therefore take the Argument of *Augustine*.

*Argument.*

*Ma.* It is grace which both elects and justifies the ungodly.

*Aug. Epistola*  
*10. ad Alipin.*  
It is grace  
whereby the  
unjust are ju-  
stified, of  
which it is unlawful for us to doubt.

*Mi.* Inherent Righteousness doth not justify the unrighteous ; for if he be ungodly, how is he just ? If he is just, how shall he be called unjust ?

*Concl.* Therefore righteousness is not grace ; otherways according to *St. Paul* ; If righteousness is of works, then grace is not grace.

There par-  
don is free  
where ven-  
geance might  
be just.

Moreover the grace of God, which is his free Indulgence, because it hath no place properly, but where vengeance would be just ; neither is there any just vengeance, where perfect righteousness flourishes ; There-  
fore

fore it must be false, which *Oforius* assumes; That it is either righteousness which makes us acceptable to God, and that *Ofor. lib. 5.* it is grace, or it is nothing. But now that we may grant this to *Oforius* for the sake of disputing; that it is perhaps possible, that this observance of righteousness and glorious furniture of most holy Vertues, wherewith the divine grace adorns us, receives this name, being given to it by some Writers, so that in some respect it is called grace: But what then? what relation hath this to our Controversie? seeing that it is not the grace, which justifies us before God, but there will be need of another grace whereby that same grace may be justified: For it is not a doubtful case in this place, whether all that we have should be referred to the grace and bounty of God: For who is so ignorant as to doubt thereof? neither is it a matter of doubt, whether the pious works of Christians are pleasing to God? but whether Christians do so please God upon the account of their pious works, that they are therefore justified; that they escape wrath, that being dead they revive; that they put on Immortality, that they are received into heavenly glory. This your whole discourse contends for, as if there were no other way, or manner of turning away the wrath of God, and purchasing eternal life, but by the continual exercise of Charity, and pious and holy actions. And because all instruction of living well, proceeds not only from  
the

The Papists  
err from the  
scope of the  
Question.

*Ofor. lib. 3.*  
p. 68, 69.

*Ofor. lib. 4.*  
nn. 103, 104.

the strength of our nature, but from the grace of God, which is purchas'd by faith; Therefore whatsoever you any where in reading the holy Scriptures of God meet with of the words grace and faith, presently you wrest that as a most sure Testimony to confirm the Righteousness of good Works, and also to the defence of Grace and Faith. Which that the Reader may perceive the more evidently, and also admire the sharp wit of this sweet Interpreter; I thought good, to bring forth one out of many and almost innumerable, for an Example. As where *Paul* says these Words:

TIT. 3.

*Hofius.*

*Ofor. lib. 4.*

*Nu. 104.*

Not by Works which we have done, but according to his own mercy he saved us, &c. *Oforius* having followed his own *Hofius*, interprets this place, as if these words of the Apostle should not be otherways understood, than of

*Ex Hosio confut. lib. 5.*

*p. 8. 451.*

Works, not those which are peculiarly ours, but those which are performed by faith bring in vigour and stirrea up, &c. We have heard *Oforius*: Receive also *Hofius*, who makes a noise out of the same Tridentine Oracle. The Works, saith he, which they do, are good in this respect, as they are Christ's Works, not theirs. For in as much as they are theirs, though they seem to be good Works, they conduce nothing at all to Eternal Life: But in as much as they are God's, and the Works of his hands, so through his bounty they are esteemed worthy both of the title of Righteousness, and the reward of the

the Heavenly Kingdom, &c. Whence all their reasoning and discourse of good works is of this kind: God doth not see and Crown our Works in us, but his

*Hofius ibid.*

own. And moreover the same *Hofius* adds, pleading after his own manner, that the reward of the Heavenly Kingdom will be given to the Works, which indeed are ours, but not for their dignity as they proceed from us, but for Christ's sake, whose handy-works they are, as *Aug.* says: For he that lives and dwells in us works them.

And for that cause (which is more ridiculous) this *Phormio* goes on to rail at the *Lutherans* as Enemies of Grace; Who, forsooth,

as he says, do much more grievously detract from the Glory of Christ, than they, and make void his Cross, and diminish the price of his blood.

*Ex Hofio lib. 5. Nu. 452.*

For when they detract from the Works of the regenerate, they do not derogate from their merits, but from Christ, whence all their dignity derives, &c.

These things said *Hofius*, to whom *Andradus* agrees in a Speech not much differing, writing these words: When we say that Righteousness is inherent in us, we do not at all derogate Power and Authority from the Righteousness and Merits of Christ, to whom we are beholden for all the Ornaments of the mind. But we rather augment and amplifie them: When we say he hath merited for us not a feigned and imputative Righteousness, whereby those who are really

*Andra. lib. 6. pa. ibi. Ortbod. Explic.*

really wicked; are esteemed just, but are not so; but a Righteousness that is true, solid, express, and engraven wonderfully upon the mind, &c. And a little lower, he said: Yea, indeed ye *Lutherans* are injurious to the Son of God, the Saviour of Mankind, ye, I say, Endeavour to lessen and depress his very gracious benefits: Who say that those Sins remain, which, he hath washed away in the laver of his own Blood; ye judge those to be defiled with pollutions, whom he hath cleansed by his infinite Vertue, and you endeavour to take away from us that Righteousness, which he hath merited for Mankind with many labours and Blood. Hitherto spake *Andraeas*.

An Answer  
to the Ad-  
versaries.

I need not here warn you, Pious Reader, what should be judged of the designs and discouragements of those Men, and what you your self must beware of: with what deceit they prevent the simplicity of the Apostolick Doctrine, with what darkness they cover their own deceits, what Man is so void of understanding, or hath been so little exercised in the Reading of Sacred things, but may with his Eyes shut discern, how these things are not at all agreeable to the mind of the Apostle? By which there is an easie opportunity given to judge, what should be judged of this whole Generation of Men and their Church,

The *Roman*  
Church is a  
*Pseudocatholick*.

Church, which they by a false Name boast to be Catholick, which broaches amongst the common People, these so great monsters of errors, and tares of Opinions, defends them in Schools, Preaches them in Churches, which sends forth into the midst of us such Dogmatists, and Artificers of deceits, who not only corrupt the small Veins and Rivulets of sincere Doctrine, but also proceed to the Fountains themselves, and Invalidate the Foundations of Apostolick Institution, and cut and tear the very sinews of the simple verity. For what greater injury can be done to the Scriptures of God? What more cruel against the Grace of Christ, what more Hostile against the mind of *Paul*, and more gross against the soundness of the Christian Faith can be said or devised, than what those *Roman* Potters have contributed by their commentitious deceits, to the plague and ruine of the Christian Common-wealth? For, what may we judge should be hoped for concerning the common Religion, the Sins of every one, and the state of the Christian Common-wealth, if the matter come to this, that this largeness of Evangelical mercy being taken away or contracted, we must be called back again to the account of good Works.

Enemies of  
Faith and  
Grace under  
the Vizard  
of Religion.

Q

Concerning



Concerning the Vertue and Efficacy of Divine Grace, a more enlarged dispute against the Adversaries; Answering their Objections.

*Ofor. lib. 6. p. 151.*  
**B**UT Those Men will deny that they detract any thing from the Grace of God, yea, they say that this is the common Sin of the *Lutherans*, not theirs, because all that they drive at is to maintain the mercy of God, and to celebrate it with due praises: Why so I pray? for what, say they? Do not the Pious Works of the Saints please God? Well, and what next? Should not the same Works having proceeded from God himself the Author, be referred to his bounty and mercy? Why not?

*Andrad. lib. 6. p. 483.*  
 Now then Catholick Reader, receive a conclusion, *Röman Catholick* enough, as I suppose. Therefore he that detracts from good works wrought by Christ, derogates from the Grace and Mercy of God: Well said, but pray who detracts from those? Who denies good Works, which Christ living and dwelling in us Works, to be good Works? Does any Man take away due praise and dignity from those? Now *Hofius* talks, *Oforius* pleads, *Andradinus* cries out, that the *Lutherans* do it eagerly. Why so, I beseech you? Because they do not attribute

tribute unto the performance of good Works, the Salvation that is due to them, but translate it to Faith only.

What then, such as do not attribute Salvation to good Works, should they be therefore supposed to attribute nothing to Works, or to cast reproach upon the grace of God? On the contrary, they that detract the promise of Eternal Life from the Christian Faith, Shall they be accounted Friends to Grace?

By the same reason we may turn Light into Darkness, and Darkness into Light: Let Christ remain in his Sepulcher, let *Moses* rise again to be Judge of the Living and the Dead. But now what Arguments do they rely upon in disputing thus? Because, say they, Works of Righteousness flow from the Fountain of Divine Grace. But what? Is not Faith in Christ the Mediatour as singular a gift of God; and does it not proceed from the Election of Divine Grace? But now let us hear an Argument more than Catholick.

*Argument.*

*Ma.* We are justified by the Grace of God only. *Pseudo-syllogism.*

*Mi.* Our good Works have their rise from the Grace of God only.

An Answer  
to the Argu-  
ment.

*Con.* Therefore all our Justifi-  
cation consists in good Works.

The deceit of this Paralogism must be drawn forth: And again the word Grace must be explained: Which is taken one way in the major and another way in the minor; for there it is taken for mercy, and the free good will of God, whereby he hath redeemed us freely, whereby he loves us in Christ Jesus, and forgives us our Sins, and whereby also he imparts his Spirit and Life Eternal to us. And this is peculiarly called Grace of forgiveness, of which the writings of the Apostles speak aloud in many places. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy: And again: Sin shall not have dominion over you, for ye are not under the Law but under Grace. And what the same Apostle cites out of a Psalm: Blessed are they whose Iniquities are forgiven, and whose Sins are covered, &c.

And also that which elsewhere he testified very evidently: They are justified freely by his Grace; moreover that none should be uncertain, what is understood by the word Grace, presently subjoining, and as it were explaining himself, he infers next: By the Redemption which is in Christ Jesus. But what other

other thing does this adding of Redemption signifie, but the Remission of all Sins? That this may be the Argument: We are justified by that Grace, whereby we are redeemed. But Grace by renewing us doth not redeem us. Therefore we are not justified by Grace renewing us.

Renewing  
Grace.

I come now to the minor, in which the word grace is taken otherways than in the major. For there it is put for remission or redemption, here for renovation:

That is, for the effectual energy of the Divine Inspiration; in communicating Gifts and Endowments, wherewith he afterwards adorns those whom first he hath justified: Whence arises a twofold manner of distinguishing Grace, according to the twofold diversity of effects on this side, and on that side, of which one consists in the remission of evil Works, the other in the operation of good Works. And that is called pardoning Grace, and this is called renewing Grace: From the one whereof proceeds the Salvation and the Justification of the Ungodly, and from the other come the good Works of the Godly; and yet those are not full, nor perfect.

Grace is di-  
vided into  
Two parts.

Therefore, I answer the Argument proposed, which hath more errours than one. Moreover it is made up of mere particulars: Also in the minor contrary to the manner of Disputants, the case is changed, where-

The Syllo-  
gism is re-  
dundant with  
four *Termini*.

as the same case should be kept that goes before in the major, and the minor should follow thus: But our good Works are by the grace of God only; or at least, in the major the same case of the minor should have been kept, after this manner: Our Justification arises twice from the grace of God. Therefore all our Justification flows from good Works. So that the true nature of this Pseudosyllogism, belongs not to the first, but the

*AParalogism  
in the second  
figure con-  
cluding affir-  
matively.*

second figure simply concluding both affirmatively and also most absurdly, just as if a Man should argue thus: Our corporeal Nature was made of the slime of the Earth: Earthen-Pots are made of the slime of the Earth, therefore our corporeal Nature was made of Earthen-Pots. What need is there of words? Whatsoever way these Men form their Argument, or reform it, they shall never be able to prove, that the works of the Law, whether such as we our selves have wrought, or such as the Divine Grace works in us, do contain in themselves any cause of Salvation. For what manner of consequence is this? Because habitual influences of Works, which make us acceptable to God; proceed no otherways but from co-operating Grace: Therefore Faith without inherent Righteousness

*A twofold  
sort of Works  
Rom. 14.*

doth not justifie, neither doth Salvation consist of any other thing but good Works. But because there is a twofold sort of Works,  
one

one of those which go before Faith, another of those which follow Faith, I would know of which of those two parts they understand it. If of the precedent they will not deny those to be Sins: For that which is not of Faith is of Sin: But if they understand it of Works subsequent to Faith, they will say that those are either perfect or imperfect. If perfect, and of such a sort, that they answer the things commanded in the Law, not only according to the substance, but also according to the manner of doing. To what purpose then is that daily saying of the Church made mention of: Forgive us our debts? Or what will they answer to *Augustine*, who evidently confutes what they maintain?

*Aug. of Nature and*

Grace. The reparation of the Grace of Christ, though it is begun in respect of the mind, it is not yet perfected in respect of the Flesh: Which shall be in the Countrey where Man shall not only be able to persevere, but shall not be able to Sin.

On the contrary, if they are Imperfect, Languid, and Lame, upon what account will they make us acceptable to God the Judge, which are of themselves defective, and besprinkled with faults, and spots, and need another Grace, by the commendation whereof they may be pleasing to God? What if that infinite and Eternal purity, for the most part in the *Levitical* Sacrifices did not endure whatever seemed any way defective, or deformed, or defiled with the

An Argument from a like Comparison.

least pollute on, and which was not exquisitely entire and blameless in all respects; if so great integrity of all parts was required in the Levites and Priests, that it was not lawful to suffer any one to enter into the holy place of the Sanctuary, who was wounded in any member of his body, or deformed in any part, or had a Wen: Do you think that you can endure the presence of the most holy God with that half-torn and ragged Imperfection? Wherefore seeing it must needs be perfect and unblameable upon all accounts, which by Justification indemnifies and frees us from all sin before the dreadful Tribunal of most perfect Righteousness; surely no man can believe that it consists in our works, but only in the works of the Son of God; not those which his habitual grace works in us, but those which he himself hath both graciously undertaken to do for us, and also, having undertaken them, hath performed them to the full.

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*What Benefits come to us from Christ, and what should be chiefly regarded in these Benefits.*

**N**OW this is it in which chiefly the unspeakable amplitude of Divine Grace towards us doth evidently shine forth, that God the Almighty Governour and Creatour of the World, according to his singular Mercy, where-

wherewith he hath loved the World, having given his Son, sent him to us, and so sent him, that he for us hath fulfilled all Righteousness; for there was no need that he should fulfil it for himself, and if he hath fulfilled it for us, what hinders now, but that may be ours, which was done for us? or to what purpose should he do that for us, which he knew was necessary to be done by our selves for our Salvation? But what if according to the saying of *Thomas*, Whatsoever things we can do by Friends, we our selves are said to be able to do it in some respect: How much better then may we our selves be supposed both to be able to do, and also to have done those things which a Friend is not only able to do for us, but hath also done for us? and this is that grace chiefly, which every where the Evangelical Writings sound forth unto us; unto which all our both consolation & salvation should be referred; which *Paul* the Apostle having received from Christ, did propagate it with so continued labour among the Gentiles and taught it with so great fervour of spirit, and made it evident with so many Signs and Miracles, and also confirmed it with so many Scriptures and most sure Testimonies. Wherefore those Papists are the more worthy to be abhorred as being Enemies to Antiquity, and Enemies to *Paul*; who seem to be busied about nothing else, but to abolish the Gospel of Christ, and to overturn the Foundations of the

Christ fulfilled all the Law, not for himself, but for us; if for us, then we also fulfil it by him.

*1<sup>o</sup>. 12. 109. pag. 259.*



the Doctrine of the Apostles, that have been long since very well laid by our first Fathers,

The Roman  
Catholicks  
falsly so cal-  
led, obtrude  
another Gos-  
pel upon us.

and to sow another Gospel in the minds of Christians : For what else doth all their Doctrine drive at, who disputing about Grace, Faith and Righteousness, do so handle the matter by their Philosophical Principles, that he who observes their Collections, Distinctions, Corollaries and Opinions, will perceive that they do not teach as Christians out of the Gospel, out of Christ, out of *Paul*, but that the Antient Philosophers of the old Academy, or the Thalmudists of the Law of *Moses* are again risen up and alive ; except that this only difference is between them, and the Antient Philosophers, that these do palliate with the name of Grace, and Faith in words, at least in some manner, but in reality, as touching the signification of the word Grace, or the force of the word Faith, they seem to be so very blind, as if they had read *Paul* little, or at least had not at all understood him. I do

The sum of  
all our Salva-  
tion and Re-  
ligion is  
chiefly dis-  
cerned in  
two things,  
Faith and  
Renovation  
by Grace.

Grace.  
Faith.

not rail at the men themselves, whom I rather account worthy of pity, but it is not at all convenient to endure the Errours of men, because they cast no small blot upon Religion, and are injurious to Christ, and do violence to *Paul*, overthrow the simplicity of the Christian Faith ; moreover they adulterate all the sincerity of Evangelical Doctrine with their Niceties,

ceties, and after a certain manner subdue it unto humane Philosophy. Which that it may appear the more evidently to the Minds and Eyes of beholders, let it not be tedious to you to hearken a while, first what Divine Truth, and then what Humane Opinions teach us.

But because there are two things chiefly in which the whole sum both of our Salvation and Religion is contained, Grace, and Faith, of which the one belongs to God towards men, the other agrees to men towards God: It very much concerns Christians, that their Minds be very well instructed in both. And Grace indeed is discerned in those good things that are given to us, and promised by God. Faith is exercised in those Offices, which are chiefly due from us to God, and are greatly requisite. Therefore that we may rightly apprehend the nature of Grace, we must see what and how great those gifts are, which the bounty of God hath partly bestowed upon us, and partly promised: Concerning which thing it remains that we should examine what the Scriblers of Popish Divinity do hold. Now what they teach about this matter, is for the most part to this purpose. They place the end of humane Life in blessedness, and the School-Divines dispute about this very blessedness just after such a manner as the Philosophers of old did of their chiefest good; unto which every man, must endeavour according to his power, to attain by industry and

Wherein Be-  
atitude con-  
sists accord-  
ing to the  
Schoolastick  
Doctors.  
Divines dis-  
puting about the chief good.  
diligent

diligent labours, and the merits of the greatest Vertues. And when the former Pelagians affirmed that we could do

*Pelagians*  
Adversaries  
of Grace.

*Augustine* a  
defender of  
Grace against  
the Pelagi-  
ans.

The Papists  
Semipelagi-  
ans.

that by the strength of Nature, there were not wanting others at the same time, who valiantly opposing the help of the Grace of God to Free-will, successfully rejected and exploded this wicked Opinion by the Scriptures. After this came another kind of Divines, who having followed *Augustine*, disputed thus against the Pelagians, that we cannot so much as will good by Free-will without Grace, or merit Eternal Life by any means without Grace. And that is true indeed. But that those same men joyning Grace again, deny not that we can merit Life by Works; and that *ex condigno* according to their worth; I do not see what difference is between these and the Pelagians in that; except that in the manner of working they somewhat differ; for those work without grace, these no otherways

Wherein the  
Papists agree  
with the Pe-  
lagians.

but by grace; but both do equally err from the scope of true Justification: For as untrue as that is, that it is in our power to perform any thing aright without the Grace of God: It is again as false, that this grace of working was not given by God for any other purpose, but to produce meritorious works, whereby we may be justified. Though I deny not that by any means

means that the Divine grace of the Spirit is both fruitful and abounding with the greatest Vertues, which can never be idle; but it doth not therefore follow by sufficient strength of Reason, that the reward of Eternal Salvation is due to the merits of these Vertues, as the generality of Sophisters chatter with a great noise in Schools: For thus *Thomas* the Prince of this Faction, and the others that are partakers of his Discipline discourse of grace, and in their Summularies do define this grace, as if it were nothing else, but a certain habitual infusion of the heavenly gift in the essence of the Soul, because, (as they suppose) it is a principle of meritorious works; for so *Thomas* defines it. And *Guillermus* not much differing from him, calls this grace a form freely given to us by God without merits, which makes him that hath it acceptable, and makes his work good, and meritorious. Of these then is a vulgar definition made up, and it thus defines grace unto us, that it is, a gift of good will freely given, making its possessor acceptable, and rendring his work good. And *Albert* shews the manner how it makes a man good; in as much as by infused Vertues, as he says, it perfects the will of man for act, &c.

How *Thomas Aquin.* and the Thomists define grace.

*Tho.* 12 q. 109. Art. 6. That the will may be prepared to work well, and to enjoy God, there is required an habitual gift of Grace, which is the principle of a meritorious work.

*Guillerm.* in *sentent.* lib. 2. qu. 26. Art. 1. a common definition among the Schoolmen.

*Albert.* in *sen-*

*sent.* lib. 2. dist. 26. Art. 2.

By

Grace is a habit in the essence of the Soul, which according to infused Vertues make perfect for act, & makes the possessor good.

A vulgar and usual definition of Grace in the Schools.

The Schoolmen disagree with one another in the

*Ofor. lib. 5. p. 26:* Dost thou deny Grace to be a Vertue? what then is Grace if it is not a Vertue?

*Thomas against Oforius.*

By these things, I suppose, it appears evident enough what Opinion hitherto hath been usual amongst those men in the Popish School. In which neither their Divines themselves are well enough agreed with one another; for some place this habitual gift of influencing grace in the essence of the Soul subjectively (that I may speak in their own Dialect) amongst whom is *Thomas* and *Bonaventure*. Others chose rather to refer it not to the essence, but the powers of the Soul as its proper subject, of whom is *Scotus*, and the Allies of that Order.

manner of Grace. *Thomas, Bonaventura, Scotus.*

Again, There are those who think grace is nothing else but a Vertue; which is the thing that *Oforius* strongly defends in his Books. But *Thomas* confutes this Heresie with much greater strength, and bears it down with suitable Reasons. But the summe of all their summs drives at this, that Faith only may be excluded from Justification, and that they may not acknowledge any other Justification, but what consists in exercising of Works: Neither do they think this grace to be given to us upon any other account, but for this end, to fulfil (as they say)

say) the Commands of God, according to the due manner, without which the fulfilling of them cannot otherways be meritorious.

Faith excluded from Justification by the Thomists.  
Thom. 12.  
q. 109. Art. 3.

*The Error of the Tridentines in defining Grace is examined.*

**I** Have explained the sayings of some Divines, which differ several ways from one another, yet they are all wonderfully agreed in this one thing, as it were by a common Conspiracy, that they may take away from sinners that saving Grace which only justifies us. Let us joyn also unto these, if you please, the Sophisters of later times, and especially the Nobles of *Trent*, and the Hereticks of that Council, whose Writings, Opinions, and Decrees, when they are read, what do they declare? I will say in a word, and truly, nothing that is sound, nothing that is not full of Error, nothing that does not disagree with the genuine verity of the Word. But what that Error is, lest we should seem to accuse them without cause, let us explain in a few words, but true; to wit, seeing there is a two-fold Testimony of the Grace of the Father towards us in the Scriptures; the one whereby in a free gift he bestowed his Son upon us; the other, whereby he bestowed his Spirit: The Son to die for us, the Spirit to sanctifie our Life; there is not any man, but should con-

fess

els that they are both great gifts. He gave his Son, than whom nothing was dearer to him; he bestows his Spirit, than which nothing is higher in Heaven. But for what purpose doth he bestow both? how does he give them for our advantage? for what end? with what fruit? what did he design in so doing? by what Reason was he persuaded? by what necessity? by what mercy was the most gracious Father and maker of the World moved? I would very willingly ask this first, either of *Thomas Aquinas*, or rather of those Tridentine fellow-Priests; for if Free-will being helped by the grace of the Spirit of God, as they say, could do so much by meriting through the infused Vertues, even as much as was sufficient for obtaining Salvation, what cause then was there why all this charge should be put upon Christ the Son of God? What need was there of his blood? Why did not the most gracious Father spare his Life? But if so be that all other helps of grace could afford no help to expedite the business of our Redemption; Then it remains to be asked of those men, what they affirm of Christ, whether they acknowledge him the only Saviour or not? And indeed I know that they will not deny that Christ is the only Saviour. But in the mean while it remains that they should answer me this, after what manner this only Saviour saves his own, whether only by his Innocency and Death, or by adding other helps besides? Now if they judge that other securities are necessarily.

necessarily required, it must be known what sort of Securities these are. *Aquinas* with his Associates answers, that those are gifts procured by the Holy Spirit, and habitual Infusions of Charity, and the like faculties of exercising Righteousness, which helps unless they are added, the Death of Christ, according to his Opinion is not of such efficacy that it should be able enough of it self alone to merit Salvation. And now, what then if those are added? doth then at length full and perfect Righteousness arise from these together, partly from the blood of Christ, and partly from renovation by new qualities, which may reconcile us being justified unto God. For thus *Andradinus* with his fellow-Tridentines divides Justification, which *Paul* attributes simply to Faith, into two parts, of which he affirms that the one consists in the remission of sins, and the other in the obedience of the Law. O

lievers are endued with Charity and other Vertues, which qualities, being now received by the Merit of Christ, man himself by Inherent Righteousness merits a greater Righteousness, Reconciliation, and at length Life Eternal, &c.

And fol. 170, Faith is only the preparatory Cause and Way to Justification, that afterwards we may by another thing be righteous before God, not by Faith apprehending Christ, &c. Justification is divided into two parts.

Why the holy Spirit is given.

*Thom. 12. q. 1.*

114. Art. 4.

The motion of humane mind to the fruition of divine good, is a proper act of Charity, by which all acts of other Vertues are appointed for this end, according to which other Vertues are commanded by Charity, and therefore the merit of Eternal Life belongs chiefly to Charity. &c.

*Censura Colonienf. fol. 148,*

149. Christ by his Death hath merited this, that Be-



the Pest of Sophistical Divinity, and intolerable deceits ! for by this distinction it will come to pass, that Christ is not the only Saviour, nor a compleat one, but the Spirit that bestows these qualities ; for if the only formal cause of our Justification consists in nothing but only the renovation of the

*Jacob. Pava.  
Orthod. Exp. 6.  
p. 470.*

inner man, by a willing receiving of grace and gifts ; what shall now remain that may be attributed to Christ the Saviour and his blood, but that he should only give a Dye to our merits, which being so Dyed, may bring us directly into Heaven. But if it be so, that the Death of Christ alone doth not fully compleat our Redemption ; to what purpose, or what way did he say it was finished, when his Passion was finished ? Or how are all things in Heaven and in Earth reconciled by the blood of his Cross, as *Paul* witnesseth ? Moreover, the same *Paul* in many places, and in all his Epistles, places the price of Redemption in no other thing, but only in the Blood and Cross of the Son of God : In whom, saith he, we have Redemption through his blood : But how shall we say that all things are reconciled by blood, if Charity and the other

Of how large  
an extent the  
fruit of the Lord's Passion is.

gifts

gifts of Renovation, and Merits are the things which make us acceptable to God, and claim unto themselves, the greatest part of our Reconciliation? What is this else, but to thrust Christ down not only from his Office, but also from the Throne of his glory with a gigantick fury?

Christ only by his Personal Office is

a Saviour, and the Holy Spirit by his Office is a Helper and Comforter of them that are saved.

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*Concerning the Reward and Merits of good Works.*

**W**Hat then? Are there no Merits then, say they, of the Righteous? Is there no reward by way of Merit left in Heaven, which Christ promises to be so plentiful in the Scriptures? What, will all that provision of inherent Righteousness avail us nothing towards Life? Will so many labours and store of most Holy Works profit nothing, wherewith we being Cloathed by the Holy Spirit, are advanced daily more and more towards the fulness of Righteousness? *Augustin* will answer to these things, and first of Merits. If you ask, saith he, whether there are no Merits of the Righteous?

Answers.  
*Aug. Epist. 65.*

There are indeed, because they are Righteous; but there were no Merits, that they might be Righteous. For they were made Righteous.

Righteousness receives not its virtue from Merits,

but Merits receive vertue from the Justified.

The Dignity of Deeds is valued by the Person of the believer, not the Person by the Deeds.

ous when they were justified, &c. Therefore they were not made Righteous by Merits, if we believe *Augustin*, but Merits proceed from the Just: By which you may understand, that a Person is not valued by the Dignity of his Works or his Grace; but that the Dignity of Merits receives its value from the Justified Person. Wherefore see-

ing Men are not made Righteous by Merits, as *Augustin* witnesseth, but Merits receive their Virtue and Dignity from the Justified, it easily appears from hence, what should be judged of reward by way of Merit. For if after the like manner it be asked, whether there is no reward of the Saints in Heaven: that which *Augustin* answers concerning the Merits of the Righteous, the same do I also acknowledge concerning the reward of the Saints, that the Saints

How the Reward of the Saints is appointed in the Scriptures.

want not a reward, and that a large one in the Heavens. For they who are Holy, a Reward shall be appointed for them, not for the Works themselves, because they are Holy, but because they that work are Holy.

For not Heaven, but a reward in Heaven is given not to Holy Works, but to the Workers. But if any proceed to ask, whence they are Holy: I return to *Augustin*, That they are Holy from thence, whence they are also made Just, not by Works, but by the Faith

of the Workers. As for Example, if any Heathen or Pharisee, who is a stranger to the Faith of Christ, should do this same thing, that a Christian does, though he should do also greater things, yet the Works would not please God. And why should his Works displease? Or why should the Works of a Christian please, unless it were for Faith? And that is it which Prophetical verity in old time foretold should come to pass, that the Just should live by Faith; he says, not that the Faithful should live by Righteousness: By which you see, that this Life whereby we live by the Faith of the Son of God, is not rendered unto the Merits of Works, but consists of Faith and Grace; for grace and the gift of God, is Eternal Life: If grace, where is reward? If a gift, where then is Merit? But what shall be said in the mean while unto Testimonies, that are frequent in the Scriptures, which oft-times propose great Rewards to Pious Works? First, it is to be considered by the very Name of Obedience, Debt and Duty are implied: Now the Obedience we owe, can properly deserve no grace: What Man at any time commanding a hired Servant to do his Duty, bestows grace or praise upon him for that which he owed upon the account of Obedience, or therefore doth assign unto him any portion of his Inheritance? What does the Lord himself answer to such Servants in the Gospel? Say ye, we are unprofitable Servants,

*Ro. 6.*

An Objection concerning the rewards proposed.

Answer.

That which is due upon the account of Obedience

deserves no  
grace.  
Lu. 17.

we have done that which was our duty to do, &c. Now then wherefore are those things called by the Name of reward, which God renders unto our good Deeds? I will tell you: God proposes rewards: verily so he does: but the same God proposes Dangers and Combats. The most excellent Master of the Wrestlings sees what and how great storms of Temptations must be undergone, how many labours must be endured, how many difficulties lye before them: He sees through how many Casualties and Dangers, the strait way to the Kingdom must be undertaken by them, who are planted in Christ: And therefore that they may not faint in their minds, but proceed with the greater courage in their undertaken Warfare, rewards are shewed to them as certain prizes, and recompenses of Victory, to stir up their minds; whereby the most Gracious Father may mitigate the crosses of his own Servants, and comfort them in their Sufferings, with proposing hope of Rewards.

And hence is that frequent mention of Reward and Recompenses in the Scriptures. Not that those things which the Saints suffer in this life, are worthy of rewards.

For the sufferings of this time are not worthy of the glory that shall be revealed in us: But because it so seemed good to the Clemency of God, to esteem those Merits of ours which are none, as if they were Merits indeed, and to Crown them, as if they were very great, which deserve no grace at all. For who hath  
thanked

thanked a Servant, as the Gospel Witnesses for the Service, which he owed to his Master after he did his Commands? And would not rather have punished him, if he had not done them? But if he find any praise or reward beyond his Merit, he hath cause to give thanks to his Master, but not to boast of his own Merits. Therefore *Augustin* August. præfatione in Psal admonishes rightly and understandingly: If you would be a stranger to grace, saith he, boast of your Merit. And verily *Bernard* was not wholly without sight, though he saw not all things, when he said it was sufficient for Merit, to know that Merits are not sufficient. 31.

Briefly, that we may express the thing in a word, whatsoever it is, which is called a reward in Mystical writings, is nothing else but Grace proposed in the place and name of reward: What if this present Life, which we enjoy in the Flesh, if the conveniency of Life, and other Ornaments, though transitory, and temporary, are very rightly accounted, not to be, our Merits, but the Gifts of God, how much more rightly shall that Heavenly and everlasting reward of Life, wherewith the most gracious Father crowns us, seem to proceed, not from the dignity of our Works, but from his singular Mercy and Grace. Which though sometimes it takes the name of reward, yet if we rightly consider the matter, we shall find nothing in all this whole Fabrick of our Redemption, but the only and singular Grace of God.

Grace is often signified in the Scripture, under the name of reward. Whatsoever we are or shall be, we are in debt to the Grace of God for it.

First, because he endued thee with Faith, and the knowledge of his Son: And because afterwards he washes thee in the saving laver of Faith, and because having washed thee, he calls thee forth to be a partaker of the Inheritance of the Saints, translating thee into the Kingdom of his Son, whom he freely gives unto thee; and Adopts thee for his Son together with him, and appoints thee for his Heir: Promises the Hereditary Kingdom, and adorns, changes, refreshes and comforts thee with his Spirit; beautifies thee with Vertues, justifies thee by Faith, overlooks very many of thy Sins, esteems thy good deeds which are very small, as if they were the greatest, and rewards them as if they were eminent.

He brings thee forth to the Combat, looks upon thee Fighting, adds Strength to thee, guards thee with Patience, restores thee when fallen, gives thee a way of escape in Temptations, and raises thee up, when thou art Dead, and exalts thee to the Mansions of never perishing Glory.

What do you contemplate, I beseech you, in these, but the boundless and altogether Infinite greatness of Grace? And to comprehend all that hath been said of it, whatsoever it is, that we are, or shall be, that we move, that we live, and are to live; What is it but the grace of God, that shews Mercy?

Not

Not of Man that willeth or runneth? Examine and search your self, and all things that are yours: First consider your Vocation, who calls thee to this Grace; it regards those only, whom Divine Grace sets apart for it self, not those that are puffed up with Human Learning, not those that are of the noblest extraction, and dignified with the high Titles of their Ancestors, but God hath chiefly chosen the base and unpolished things of this World, which seemed contemptible and of small value, according to the vulgar opinion. And that I may express it in a word, those things that were nothing he exalts unto the highest Sublimity. Why so? But that he may have all the glory to his own free Grace, and no place for glorying left for Human endeavours, and merits? Of which thing if any Man require more sure examples, let him call to mind the calling of *Peter*, with the rest of the Fishermen, that were his fellow Apostles, and chiefly let him admire the stupendous History of *Paul's* Conversion: In whom if we look at his very Original, as *Augustin* speaks, and seek for his Merits, we shall find that they belonged to Damnation, not to Salvation.

A wonderful and secret operation of the Grace of God is shewed by Examples.



*The calling of God and his Grace, are  
Free and Gratuitous, beyond all Merits  
of our Works.*

**L**ET Us come down nearer to our selves, and now take Example from thy self, Christian Brother, whosoever thou art: consider with your self both what you now are, and what formerly you have been; You stand in Faith, Who gave it you? You continue in the Faith, Who upholds you? You are assaulted by Temptations, but do not succumb, Who helps you? You are perpetually in danger amongst so great a Multitude that perish; Who supports you? You Sin daily, Who forgives you? Dangers, Terroures, Miseries, weariness besiege you on every side, Who gives you help? Moreover, whithersoever you turn your self, what do you see else, but all Arguments of Favour and Grace, which take away from Men all confidence in Works, and glorying in Merits? And where then is that thrice accursed curse of the *Tridentines*, whereby all and every one are devoted to the dreadful destruction of Damnation, who setting aside the helps, the Coadjutor-ship of Merits, asserts that the Grace of God, whereby we are justified, consists only in the favour of God: And whoever dare say that a Man is justified by the Imputation of Christ's Righteousness only, or by the remission

*Trident. Concil.  
Sess. 6. Can.  
11.*

on of Sins only, whilest Charity doth not together with it communicate its influence in the Hearts of the Godly, and that the grace of working well is not joined thereunto, &c. Which if it be true, what should be judged of the Prophets, what should be judged of Christ himself, who are of a contrary judgment? We must either acknowledge that those were destitute of the Spirit of God, or else that those *Tridentine* Sanctions are contrary to Divine Grace. The Prophet cries with a loud Voice, the Apostle also cries, that it is not of him that runneth or willeth, but of God that sheweth mercy.

And, will the *Tridentine* Councillours remonstrate against this; that Man's Salvation consists only in the Favour of God? Wherein then? Running, say they, must be added, and the choice of Free-will must be added thereto. Who denies it? We run all of us, each one for his own Portion, being placed in our Stage by God: For the Christian Life is a race, not a play, an exercise, not a vacuity from business, a warfare, not slothfulness. Be it so indeed, yet in this same race how unhappily do we oftentimes run? How often do we stumble? How many ways do we fall, how blind and travestied a way do we often go? And so sometimes we run head-long, either wandering every one his own way as the Prophet speaks, or with the Sheep of the Gospel wander sometimes out of the Folds? Isa. 53.  
But we return presently, say you,

into

into the Way. well : But who, I beseech you, calls you back ? Your own will, or the grace of him, that hath mercy ? I see that you return, and I praise it, but to whom is this praise due ? To the strength of your will, or to free mercy ? And now I would have you teach me what this running of yours deserves. You only look at how much you proceed in running, but you do not also take heed how much you fail in your race. And after all these things do you yet boast of your merits, as if the reward of the Everlasting state were due to your Labours ? In which assertions I do not drive at this, to dissolve the Pious endeavours of making Progress, or to dishearten them by desperation.

For the Admonition of the Apostle is not in vain ; so run that ye may obtain. And again : no Man is Crowned, except he strive Lawfully. Let us therefore so strive, that we may be Crowned, let us so run that we may obtain. But we do not therefore obtain, because we run ; but we do therefore run, because the promise is made to them that run, not to them that slumber :

The promise is not therefore made, because we run : But we do therefore run because the promise is made.

1 Cor. 15.

2 Tim. 4.

So that the running is not the cause of the promise, but the promise stirs up to running, and adds alacrity to the runners. Therefore the Apostle that he may make them the more valiant in striving, adds this promise, your labour shall not be in vain in the Lord. And speaking of himself, I have fought, saith he, the good fight, and a Crown

Crown of Righteousness is laid up for me, &c. What then, do you not see that labours well performed, have their own reward due to them?

Be it so indeed: But we treat not here of the labours of Men, but of the merits of Labours, we do not ask, with what rewards the goodness of God dignifies us, but what we our selves deserve to receive. For there is no small difference between Gift and Merit:

Difference  
between Gift  
and Merit.

If Merit is called that, to which a recompense of reward is due by reason of its equality, it is certain there is no equality between those things which we do here on Earth, and those things which being promised we expect in Heaven. The Inheritance of the Everlasting Kingdom is promised, not that which upon the account of hire is due to our Works, but which is promised to our Faith by the free gift of God.

Whence *Paul*, when he said the wages of Sin his Death, he doth not add next thereunto, the reward of them that live Godly is Life Eternal: But the grace, saith he, or the gift of God is Eternal Life.

And why doth he not as well say, the reward of Righteousness is Eternal Life? But that the difference between gift and reward, between grace and recompence might be evident. For if it is of grace, than it is not of works: If of works, than it is not of grace.

Rom. 6.

Ephes. 2.

But now that he might manifest the Infinite Riches

Riches of Divine Grace towards us through Christ Jesus: He Proclaims openly that we are saved through Grace by Faith. And that not of our selves, it is the gift of God, not of Works, lest any Man should boast. Which also elsewhere inculcating more clearly, He says, not by works of Righteousness which we have done: How then? But according to his mercy hath he saved us.

And now what is that mercy, but the favour and loving kindness of God, which remitting the rigour of Justice, spares those that are unworthy, pardons the penitent, receives them that are undone into favour, which favour or mercy also glories against Judgment? All which being so, what should be said of the Hypocritical Fathers of *Trent*, who  
Council of  
*Trent*, *Seff.* 6.  
*Canon.* 11. by the publick decree of their Senate, pronounce those accursed, whosoever dare say, that the grace of God, whereby we are justified is only the favour of God.

*The*

*The Absurd Paradox of the Tridentines, whereby they deny that we are justified by the favour of God only.*

**B**UT Now by what other thing then will they say that we are justified, if we obtain it not by the favour of God only? By the Law? But that works Wrath? By the works of the Law? But the Apostle expressly excludes those: Not of works, lest any Man should boast. But here I call to mind the ordinary *Glosse*, which doth resolve no difficulty, but makes one, by it's subtile comment, partly affirming that we are justified by works, and partly denying it. For thus it says, our works, as they are ours, have no power to justifie, yet consider them as they are not from us, but are wrought by God in us through Grace, they merit Justification. And for that cause the Apostle would not say, the wages of Righteousness is Eternal Life: But chose rather to say, the grace of God is Eternal Life. Why so? Because, saith this device, those merits, to which Eternal Life is rendered, are not from us, but they come from grace, whence they receive the vertue of meriting: O wise, yea rather wild talk to vilifie grace? What if the Spirit of Christ influencing

*The Tridentines deny that we are justified by favour only.*

*Glosse ordinaria in cap. 6. ad Rom.*

*The ridiculous comment of the Glosse of the Schoolmen.*

influencing the Hearts of his own, stirs up the Holy Offices of Charity, and excellent motions to Piety? What doth not the same Spirit also vouchsafe all other gifts to his Church, bestowing on some gifts of Propheſie, on others divers kinds of Tongues, on others admirable Vertues of Curing and Healing; and on others of Teaching, for the Edification of the Saints. What shall we therefore place our whole Justification in those gifts received from Christ?

I know that there are both many and eminent vertues, wherewith the Spirit of Christ always adorns his Church; but it is one thing to adorn, another thing to justify the Church. The gift of Sanctification is one thing, the cause of justifying is another: both whereof, though Christ perform by his grace, yet he Sanctifies one way, and Justifies another, for he Sanctifies by his Spirit; but he Saves and Justifies only by his Death and Blood; But you will say, if Salvation is not placed in Grace, why then is the grace of God called by *Paul* Eternal Life? Verily it is certain, and must be confessed, which *Paul* teaches, that our Life must be attributed wholly unto grace, to which also it behoves us to attribute all other things. But we must look what way this grace saves and justifies; for it is that on which the whole controversy depends: In which the generality of the adversaries are greatly deceived.

*Against*

## Against the Tridentines.

*It is Demonstrated by the Scriptures, that the grace of God whereby we are Justified, consists only in the free favour of God, and Remission of sins, not in the Merits of Works, or Infusion of Charity.*

**T** *Thomas Aquinas*, and they that follow him, according to the gloss which they call ordinary, do not deny that which the Apostle affirms, That we are saved by the Grace of God: But if you ask after what manner: they answer, that it comes to pass upon the account of good Works. For these are the words of the Gloss: Grace, says it, is called Eternal Life, because it is rendered to those Merits, which grace hath conferred. And to the same Sense are the Comments of *Orbelius*, *Bonaventure*, *Halensis*, and others, because, say they, without grace no Man can observe the Commands of God. And *Thomas* adds elsewhere, that to fulfill the Commands of the Law according to the due manner, Grace is necessarily requisite, to wit, to fulfill them with that Charity that ought to be, by which the fulfilling of them becomes Meritorious. Which Comment of theirs, we having formerly explained how false and frivolous it is, there is no need now of any new Arguments.

*Tho. Aqu.*  
*lib. 2. sent. dist.*  
*26. q. 6.*

*Glos. 9.*  
*Ro. 8.*

*Orbelius lib. 2.*  
*Sent. dist. 2.*  
*Bonaventure.*  
*Alex. Halensis.*



guments. Verily the Christian Doctrine teaches us far otherways; for though we confess that which is reasonable: That the Divine Grace is never idle, but always stirs up the minds of the Regenerate to the best things; yet these Works are never of so great value, as to promote them unto Eternal Life, which is freely promised by God, not to them that Work, but to them that Believe; or if Salvation is promised to them that Work, it is not therefore promised because they Work: But they that

Salvation is  
promised to  
them that  
Work, not  
for the sake  
of the Works  
themselves.

truly believe, do therefore Work, because Salvation is promised. Therefore Justification first proceeds in the most direct Order, as the cause of good Fruits, but that is not effected by these: But it consists only of the free favour of him that confers it upon them, not upon

the account of them that Merit, but upon another account; to wit, That whereby the most bountiful Father of his own Will, hath given to us, Meriting nothing, his only begotten Son, who hath fulfilled the Law for us, and hath satisfied the Justice of God for our Unjustice. For herein consists all our Salvation, and the Efficacy of

In what thing  
chiefly the  
Efficacy of  
Divine Grace  
appears.

Divine Grace, and the praise thereof appears very evidently, Not that we in the mean while being idle, should do nothing; but that doing all things, we should Attribute nothing to our selves, imputing all to the Mercy of God.

Which

Which things that they may be confirmed with the greater evidence and certainty, let us compare them with the most sure Oracles of Sacred Scripture. And First, beginning at the very first Head of that Book, let us consider *Adam*, that Miserable Progenitor, and Overturmer of our Nature. Who when he had both privately and publickly destroyed both himself and us all, by an abominable Wickedness, received at length the most Blessed Tidings of the promised Seed. What could the bounty of God have promised more firmly, or given more largely to any Man, though he had been most Holy? And what did that first and chiefest sinner deserve to receive? *Abraham* was commanded to leave his Native Country, and to go out whither God called him, thereunto was added a very glorious promise of giving him an Inheritance, and he obeyed him that called him. The promiser did not fail, he was increased and enriched above measure; but if I ask, by what Merit of his own, what can the Admirers of Works answer me here? Afterwards *Isaac* was born to him, when his Father and Mother were so Old, that there was no hope remaining of their begetting Children. Why so? But that God might make it manifest, that in the benefits of God, there is not left any thing for Human Pride, wherein it may glory? *Joseph* very kindly helped

Examples of  
Divine Grace  
are produced  
out of the  
Scriptures.

*Adam* Gen. 3:

*Abraham.*  
Gen. 12.

*Isaac.*  
Gen. 27.

*Joseph.*  
Gen. 65.

his Brethren, who were in danger to Perish for Hunger, though they had very inhumanly Conspired his Destruction, neither did he only furnish them with plenty of Corn, but also promoted them to great Honours. And now what Merits did they bring with them, that they should be so Honourably

The *Israelites*  
delivered  
from the Bondage of *Pharaoh*.  
*Exod. 12.*

The Law  
was promul-  
gated by God,  
after the de-  
liverance of  
the People.

Entertained? The same may be asked concerning the *Israelites*, who having slain a Lamb without blemish, were delivered from most grievous Bondage: for what Vertues of their own? Whether for keeping the Law? But the Law was not yet made, at least it was not yet written. Was it because they obliged the Prophet *Moses* with kindneses, whom rather they endeavoured to betray, by most unjust ways and complaints? After they had endured so many laborious Travels and Journeys, they came at length to the promised Land of their Inheritance, in which, First, the Town of *Fericho* is Besieged, the Walls fall down, not by strength, but by sounds. Afterwards having slain and subdued so many Kings in one day, the People is placed in their Habitations. It was verily a great Miracle of Victory, but whence happened this Victory? What shall we say? Because the *Israelites* were more in number: I suppose it was not so: was it because they were stronger? Neither was that the cause: What, did they then excell all the other Nations in Vertues? Yea, what Nation was ever more

more perverse? But you will say, they obliged God to befriend them by observance of his Worship. Yea, how often and how grievously did they exasperate God with their sins? How wickedly did they murmur against their Leaders, and so provoked the anger of God against themselves? How often was the Clemency of God by their Perfidious Rebellion, Wicked Contrivances, Untractable Stubbornness, Murmuring Concupiscence and Perverseness, not only provoked, but also almost overcome, so that he would have utterly destroyed the Rebellious People with all their Posterity, unless *Moses*, the meekest of Men, by Humble Prayer with hands lifted up, had turned the provoked Anger of God into Mercy? But it is

better to take notice, what the Lord himself speaks against this People with his own Mouth: Say not, saith he, in thy Heart, when the Lord thy God shall destroy those Nations before thee; For my Righteousness the Lord brought me in, to possess this Land, whereas those Nations were destroyed for their own Abominations: For thou shalt not enter in to possess their Lands, for thy own Righteousness, nor for the uprightness of thy Heart, but because they did wickedly, they were destroyed at thy entering in: And that the Lord might fulfill the Word which he promised by Oath to thy Fathers, *Abraham, Isaac and Jacob*. Know therefore, that the Lord thy God hath not given thee this Land for thy Righteousness, for thou art a stiff-necked People, &c.

The Land of promise, the Victory of the People of *Israel*.  
Deut. 9.

Ye have heard the naked and simple History, but yet true, of the thing that came to pass,

1 Cor. 7.

The Land of promise is a Type of the promised Kingdom.

and not only true, but also much more Mystical. If all things happened to them, as the Apostle witnesseth, under a figure, what else should we judge concerning this History, but that under the History, lies hid a more hidden Mystery: For

it can not be doubted, that this Land of *Canaan*, that was promised to the *Israelites*, Represents those Celestial and Immortal Mansions of the inheritance above, which if it be true, let us compare the truth with this figure and shadow, the Antitype with the Type. Just as they, not being helped by any Merits, of their own, yea, contrary to all their Merits, neither for any peculiar cause in them, but through the singular favour of God promising, and for the sake of the Fathers, to whom it was promised by Oath, received by gift the possession of the Country that flowed with Milk and Honey: So also we should Judge of the Heavenly Country of Immortality: That it is not due to any Vertues or Works of ours, but that it comes to us by the free promise of God, for the sake of his Son, into whose hands all things are given, that are in Heaven and in Earth.

What will the Angelical Dogmatist answer

Thomas Aquinas with the ordinary Gloss.

here with his gloss? But that either those things did not happen to them in a figure, and that they belong not at all to us; or he must needs acknowledge that our Interests are

hereby Represented answerable to theirs. That

I

we may proceed in the Sacred Mysteries of Scripture, what shall I now say of those, who being bitten by Serpents, had no other way of Recovery, but by the Serpent set up upon a pole? Again what shall I say of those in the Prophet *Jonah*; who being in dreadful danger, as soon as they had thrown out *Jonah*, and had committed him to the mercy of the Waters, the Tempest being presently quieted, escaped safe with the Ship? What else do all these Arguments teach, but that casting away confidence in all other things, and distrusting our selves, we may account that all the help for our obtaining Salvation, is placed in no other thing or vertue, but in his death only, who by his Blood, hath Reconciled all things both in Heaven and in Earth. How often in the Psalms, in the Prophets, in the Gospel, doth the Scripture, shutting up all under sin, take away from Man not only Merits, but oft-times drives the Holiest unto this by an acknowledgment of his own unrighteousness, that he acknowledges his Salvation to be placed, not in those things that are given, but those that are forgiven to him by God. For as touching the name of Merit or Reward, if it be found any where, ( for it is found sometimes ) let no Man from hence flatter himself, as if God owed it to any Man: But let him know rather, upon what account he is said to do that: not because the Deeds, which of themselves are imperfect, deserve life ( yea, which

The *Hebrews* recover their Health by looking on the Serpent. *Jonas* a Type of Christ, saving the lives of his own by his Death.

rather stand in need of Pardon :) But because the bounty of God imputes these Works, such as they are for Merits to them who Work : Why so ? To wit, because they are the Works

The Pious Works of Believers are imputed for Merits, not according to Righteousness, but according to Grace.

of the Faithful ; who, if they were not Believers , their Merits would have no room at all, nor be of any value in the sight of God. As if a Father say to a Son, if so be thou lovest Learning, thou shalt obtain any thing of me, and be my dearly beloved Son : By this Speech the Father doth not so oblige himself to the Son, as if for no other cause, but for performing Obedience, he would receive him to himself for a Son, yea, because he is a Son ; therefore the Father commands what he will , and the Son performs what he ought. God useth sometimes thus to propose a Recompense and Rewards to the Regenerate, whereby we may be stirred up to do well : And there is no doubt but the Rewards promised, will follow the office performed.

But in the mean while let us see to whom this promise was made, and for what cause it was made ; of which thing let us understand what is the Opinion of *Oforius* : God *Ofor. de Just. li. 6. p. 150.* hath promised, saith he, to all that live righteously, great wealth, exceeding great pleasures, and an immortal Kingdom, very great dignity, everlasting glory, &c. There are many faults in these vicious Argumentations, and that is none of the least, which is committed by making a division not sufficient :

sufficient: In which kind *Oforius* offends here: For whereas there are two kinds of promises very much differing from one another; the one belonging to the Law, being annexed unto certain conditions; the other

Legal promises.  
Evangelical promises.

belonging to the Gospel, being free, without all condition of Law. The whole discourse of *Oforius* is so taken up in that Legal kind, that he doth not so much as make mention of the other. God hath promised, says he, to all that live righteously, &c. That is true indeed, if we look to those things that belong to the Law: Romans 2.

For the Law, as it hath its threatnings, so also it hath its promises proposed to them that live unblameably; in which we are commanded to do this and live. Concerning which *Paul* also saith, Peace and life to every one that doth good, &c. So then the Law promiseth, and the Gospel also promiseth, but upon a different account; for they differ in this; The promises of the Law regard the Desert of Life: But the Grace of the Gospel doth not so much regard the manner of Life, as the Faith of the Person, and measures his dignity, not by the merits of Works, but measures the merits of Works themselves, by the Faith of the Believer, and the dignity of the Object only on whom he believes. Wherefore as touching Rewards proposed in the Gospel, it is not enough to look only on the things themselves, which are proposed, but the consideration must be referred to the Faith and Person of Believers



lievers, of what sort they are, whether planted in Christ by Faith, or out of Christ, to whom the promise is made? If out of Christ they are servants and unbelievers, no promise or expectation of reward belongs to them. But if in Christ they are Sons and regenerate by Faith; then all is due to Faith, not to Works: It is of Grace, and not of Merit, whatsoever the Father either promises his Sons for Love's sake, or imputes unto them in the place of a reward. And indeed this Imputation, in which all the confidence of our Salvation is contained, proceeds from the grace and favour of God only; and also

Imputation  
twofold.

it must be considered, that there is a twofold kind of Imputation with God; the one, whereby the

Righteousness of Christ is ascribed to us, and when for his sake, our petty duties are imputed for great, and recompensed with the highest rewards; the other, when he doth not punish, but pardon great crimes in his own that are regenerate: Concerning

2 Cor. 5.  
Romans 4.  
Psalms 32.

which the Apostle said, God was in Christ reconciling the World to himself, not imputing their

trespasses unto them. But the Sons of the Papacy do in no ways endure this Imputation. Why so? *Andradus* together with *Monhemius* and the *Cognists* think it an unworthy thing, that any man should be called righteous by another man's Righteousness, which is not inherent in himself.

*Andrad. lib. 6.  
Orthod. Explic.  
pag. 477. 454.*

*Fletanus* cries that it is more than absurd,

absurd, and that it hath not been heard of in the World, that that can be the true form of any thing, which is not in it. As if a man should call *Cicero* courageous with the Courage which is not in himself, but in the mind of *Achilles*. To whom that I may answer, this cavilling would take place, if our affair were carried on by Nature, and not by Grace; if by Law, and not by Redemption.

*Tillemus in A-  
polog. contra  
Keruc. p. 126.*

I know that our Debt is infinite, the payment whereof the Law doth necessarily require of us. Neither do I deny that we are not able to pay, nor will ever be able to pay that debt, if our ability be considered. But what if some rich King intervene, who paying the debt that was owing, gets himself a right to the indebted Citizens, and having freed them from all obligation, makes them subject to his own command; what will those furious and importunate pleaders for Works say here? May we not enjoy the bounty of another, because we have no ability of our own? what, will they say that no payment is just, but what is paid with a man's own money. That which is done by a Friend for the sake of a Friend, is it not just as if it had been done by himself? If that which was due from us, be paid by the price of Christ, is there any Law so cruel as to exact the same debt of us again? and what will the Adversaries require more here? that he should be condemned for unjust, whosoever hath no Right.

By the Law  
it is reckoned  
that he did a  
thing, who  
does it by  
another.

Righteousness of his own : And indeed I acknowledge this to be true in Judicatories, if no Redemption intervene, which may satisfie in the room of another. But now seeing our Affairs are in such a condition, that the condemnation of the Law, hath nothing that it can demand of us; I think that is a sufficient Plea for us, which was done by him, who made satisfaction for us. But these men do again cry out against us, saying that it cannot be by Nature, and that it is no less contrary to all natural Reason, that any thing should take its being from that form, which is not its own, but another's.

I answer, That it is true indeed formally, as to the essence of a thing, but not judicially : For tho' the Righteousness of another, which is not inherent in us, cannot render us essentially just, who are by Nature unjust : But nothing hinders but the Righteousness of another may help our Righteousness, according to Judicial Imputation ; just as nothing hinders, but the Riches of another may be cast upon another's Poverty, by a certain Communion or Imputation of good things; so that he who in himself is poor, yet may be esteemed rich in another : And not unlike unto this is our Communion of mutual Imputation with Christ; for as our sins being imputed to Christ, were hurtful to him, even unto the damage of punishment; so by the like Mystery of dispensation, the Righteousness of Christ being adjudged and imputed to us, though it doth not inhere in us essentially, yet in respect of possession

session and dispensation of Judgment it is profitable to us for a reward of Life, just as if it had been our own Righteousness; for otherways to what purpose is Christ said to have done and suffered all these things for us, if what he did and suffered, serve not for our advantage? But if they serve for our advantage, why cannot those things be justly accounted for ours, which were undertaken in our name, and for our sake? If the name of Imputation doth so greatly offend them, which they think doth not well agree with Christian Piety, wherefore then doth *Paul* so often seem in his Writings not only to use this word Imputation, but to delight in it? But afterwards, Christ willing, we shall discourse of this matter more largely in its own place.

There is frequent mention of Imputation in *Paul's* Writings.

THE

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T H E  
Second Book:  
C O N C E R N I N G  
Faith and the Promise.

**Y**E have heard then of Grace and Merits, of free Imputation and Remission of sins, on which depends all our Justification and Salvation: But now seeing this Remission, whereof I speak, must be received by Faith only, it remains that we should in this place treat somewhat of Faith, especially for this cause, either that we may confute the Calumnies of Adversaries, or that if it be possible, we may help the Errors of those, that are so great Enemies to this manner of Justifying, which we affirm to consist of Faith only, without Works.

Upon which kind of Doctrine, if we only, or first of all Men should stand, I should less wonder at so great Tumults of these Men.

But seeing Christ himself, and *Paul* and the Prophets and Apostles profess themselves to be not only Witnesses, but also the Authors and Leaders

Leaders in this Opinion, whereby we are taught, that we are justified only by Faith in the Son; when every one of the most Learned Writers and Interpreters, who were of the Primitive Antiquity, attest the same with unanimous consent, from whose Instructions we our selves also have learned the same, what is come to those Popish Wits, why they should oppose themselves so unreasonably and so fiercely? And now let us consider what that is which so much offends them. *Luther* dis-

Faith without Works, imputed for Righteousness.

putes that Faith is imputed unto Righteousness without Works. *Paul* the Apostle taught the same before *Luther*: What will *Orosius* say to me here? what will the Pope of *Rome* himself say? what will the Senatours of *Trent* say? To wit, that good Works must be joyned with it. What, must all good Works be joyned with it, or not; if they shall say all, where will they find those that have compleated this exact cyclopedy of Vertues in this Life, except the Son of God only? But if they understand it of most, or some good Works at least, yet that will not be sufficient. For unless every one of the Vertues joyned together as it were in a mutual Bond, are united for Righteousness, they cannot profit at all being separate: Who ever loved his Neighbour as himself, according to the Prescript of the Law? But suppose there were some such Man: What if such a Man rages with Concupiscence of the Flesh or Eyes, though the inward mind doth not consent?

Wherefore Works are separated from Justification.

what

what if the mind swells with self-love, or overflows with the pride of Life? what if it is enslaved unto Covetousness, or some where fails in its duty? what advantage will it be to be observant of Charity? Briefly, what if it be so, that thou aboudest with all other vertues, but only failest in one command, doth not the Sentence of the Scripture condemn thee for the

*Tho. Aquin.*  
*quæst. 109.*

Violation of the Law? Moreover we may speak in the words of *Thomas* himself: That if the mind is inwardly guiltless as to any consent un-

to the sin, yet such is the condition of our Nature, saith he, that though through grace, it is healed in respect of the mind, yet in respect of the flesh, by reason of which it serves the Law of sin, corruption and infection remain in

*Ro. 7.*

*Ro. 8.*

*Wisd. 9.*

it. *Rom. 7.* The obscurity of ignorance remains also in the intellect, concerning which, *Rom. 8.* we know not what to pray for as we ought, &c. and *Wisd. chap. 9.* The thoughts of Mortals are frightful, and uncertain of our being provided for, &c. Hitherto hath *Thomas* spoken. From all which it remains, that Justification consists either in Faith only, as in the next cause: Or that the Accession of our Vertues, which are neither perfect nor intire, do not at all avail to Righteousness before God, but rather to accusation: For Cursed is every one that abides not in all things, that are commanded in the Book of the Law to do them, &c.

*Deut. 27.*  
*Galat. 3.*

What is the proper Nature and Definition of Faith,

Faith, whereby we are justified before God, is enquired into from sure and true Foundations of Scripture.

By the many things which we have hitherto discoursed of grace, and its gifts, I think there is a sufficient defence made against the assaults of Sophisters, for the guarding of this principle, which assigns all the power of justifying to Faith only, through the free mercy of God: But because I see it is not clear enough amongst Divines, what that Faith is whereof we speak, I thought it requisite to speak something of it in this place: To wit, that having surveyed the Opinions of others, and rightly explained those things which seem to need distinction about the manifold homonymy of this Word, we may at length be led as it were by the footsteps of the word of God, to that true Faith, which truly and simply justifies us.

But because the word Faith is used in various Senses, and there are many things that are believed by us, (for whatsoever things we find to be true and sure, we presently give credit to them) but yet any sort of persuasion settled in the mind, though it be true, or any sort of truth about things conceived, doth not therefore upon that account justify before God.

The manifold signification of Faith.

Therefore in this so great diversity of things to be believed, we must see what that Faith is, whereof all our Salvation and Righteousness before God consists, and what is the proper and simple definition thereof; whence it re-

T

ceives



ceives its power to justifie, to whom it belongs, and in what Notions it differs from that Faith which our Adversaries hold. Which state of Faith, if it had been rightly and definitively seen into by our Divines, I am either de-

Errour and  
disturbance  
among Divines  
proceeds chiefly  
from the  
wrong defini-  
ning and mis-  
understand-  
ing of Faith.

ceived, or else those boasting admirers of Works would wholly change that Opinion, or at least moderate themselves more in this matter of disputation. But now I know not how it comes to pass, that whereas no kind of Doctrine either more admirable for dignity, or more excellent for use, or more happy for the Salvation of Men hath shi-

ned forth, or that moreover appears more perspicuously to the Eyes of all Men by manifest Testimonies of Evangelical Scripture, yet there is no opinion that hath more numerous, or more bitter Adversaries: Which whence it comes to pass, I can not be satisfied in wondering, unless that whereof I spake, be the cause thereof, because they seem not to have discerned aright by the Gospel, what that Faith is to which free Justification is proposed: Which may appear evidently by many Arguments, and such as are not at all obscure unto him that reads their Writings, Collections, Articles, Councils, and Disputes: And in this very Rank *Osius* comes first, and next *Hofius*, one of his nearest Allies; who opposing the Faith of *Luther*, doth not so much confute that, as betray his own ignorance. For

*Osius.*

*Hofius.*

274100

what

what ignorance is this? What kind of intemperance? that drawing your pen against your Adversary, whom you cannot run down by true Reasons, you carp at things not understood, and you wound the Innocent with false Accusations? where I beseech you, did *Luther* either Teach or Dream of this Faith, which you feign he holds: *To wit, that every one obtains Righteousness*, or is justified upon that account only, because he determines himself acceptable to God; for these are your words, and not yours only: For *Hofius* also harps no less upon the same string, together with you, and the whole hundreds of almost all the Divines of that Class.

*Luther is  
falsly tradu-  
ced.  
Of ar. li. 1. pa.  
32.*

I know that *Luther* hath discoursed many things gravely and excellently of Faith, and freely saving *Righteousness of Faith*. But he understands this Faith which justifies us, much otherways than your accusation pretends. Who was ever so mad, as that he judged Faith to be confined within these limits, and that it is no other thing, but that every Man should have a very good opinion of his own Salvation, and should be strongly persuaded thereof in his own mind.

Though in the mean while, I deny not that there is always joined with Faith a confidence of good hope, yet if we will rightly examin the proper Natures and Causes of things, we will find that there is no small difference between Hope and Faith. For every Man doth not obtain Righteousness,

upon the account that he is very courageous in hoping well. For otherways, what *Turk* or *Jew* is there, who doth not in his own mind catch at a goodly persuasion about his own Salvation, and the gracious favour of God? We may also add unto these the Pope of *Rome*, who by a certain Magnifi-*cal*, but most vain, hope flattering himself

doubts not of his being the only Successour of *Peter*. So also the Papists, doubt not but as soon as they have whispered their Sins into the Ears of a Priest by a silent Confession, that immediately they go away Pardoned after the performance of this Work; and when they put the Innocent Servants of Christ to Death or the Faith, they do not at all distrust that they do God Service, whereas the matter is far otherways.

Therefore it is requisite to see, not what every Man hopes, but how rightly he hopes: nor how great his hope is, but how true. The same also must be done in Faith: But that it may appear true, it should not be measured by Human Opinion, but according to the right Rule of Scripture. Neither is it only requisite to look, what any one promiseth, but to whom and for what it is promised. There are wonderful and infinite things, which the bounty of God promises in the way of free gift. For Salvation and Life Eternal

There is always joined with Faith a confidence of good hope.

Confidence and hope accompanies justifying Faith, but doth not it self justify.

It is requisite to see, not how great Faith and Hope is, but how true

is promised. Yet these good things are not therefore promised, because they are hoped by us; but we therefore hope because they are promised. So then Hope doth not go before the promise, as a cause, and make it, but follows it as an effect, and it depends upon the promise, and not the promise upon it. By which you see that it is not Hope, no not, when it is most right, that justifies us, and renders us capable of the promise of God: But some other thing. What is that, I beseech you, but Faith, to which properly the promise is made? For the Covenant of Eternal Life is made properly with us believing, and not only hoping, that is not for the sake of that which is hoped, but for the sake of that, on which Faith relies.

The difference between confidence hoping, and Faith justifying.

Confidence, or Hope looks properly at the promise,

Faith looks at the Person of the Redeemer.

*Not every Faith Justifies.*

Not every Faith Justifies.

**B**UT What I just now said of Hope, the same also again must be said of Faith, that it must be true and right, and not only that it must be great. For every Faith doth not avail for Justification, because there are

Lom'ard. 3.  
Sentent. dis-  
tinct. 23.

I believe a  
God, I believe  
God, I believe  
in God.

many and divers kinds of believing: First there is a Faith, whereby we both know that God is; and fear him: and the Devils themselves are not without this Faith. There is another Faith whereby we believe God and give certain credit to his promises. The Schoolmen add unto these a third kind of believing, whereby we are said to believe in God. And this Faith they divide variously into a formed and formless Faith: into an habitual and actual faith. There is also a faith, that is often taken for hope, and so defined: As in the Epistle to the Hebrews: Where Faith is called the substance of things not seen, but hoped for, and the evidence of things not appearing, but future.

Moreover there are those that divide the use of this Word into many forms. *Andreas Vega*, reckons in the general Nine Significations of the word of Faith. But because in these which I have hitherto reckoned, there is no mention made of that person, from whom all the Vertue of Justifying proceeds, therefore I see not how it can be, that Justification should rightly agree to the same. Wherefore this seems less strange to me in *Osinus*, *Hosius*, and others of that School; if their Opinion is not so right about the Justification of Faith, for they seem not to have clearly enough discerned, or at least not to have fitly defined that Faith, which the Evangelical Writings propose unto us.

But

But if this Faith; that we profess, contained no other thing in it, but that which they pretend to in their Books, I would be of the same Opinion, which they Preach: To wit, That it avails little to the procuring of Righteousness. That

It is no wonder if Faith as it is defined by the Papists does not Justify.

this may be the more evident, I would have Pious Readers listen to what those Men teach concerning Faith, and how they define it. And so they define it, that either through blindness, they know not, or by dissimulation they make as if they knew not, what is the true Faith proposed to us in the Gospel for Righteousness. And that we may begin first at the *Tridentines*, they so define it, That it is a firm assent unto those things, that are revealed, and made manifest by God. And *Osius* following these Men Collects the Universal Nature of Faith after a manner not much differing from them. That it is a firm and constant assent of the mind, stirred up by the Authority of the Speaker.

The definition of Faith in *Osius* lib. 2. Numb. 46.

But what this Faith is, which *Osius* describes after this manner, let him look to that. Verily any Man may think it is not this Faith, which *Paul* speaks of, in disputing of Righteousness, or to which we from the Authority of *Paul* affirm that Righteousness should be attributed properly. Though in the mean while we deny not, that this Faith is true, which is asserted by *Osius* and others,

Sentent. lib. 3. Dist. 23.

whereby, for the Authority of the Church teaching, we believe whatsoever things belong to Religion; which though they

What Faith  
is according  
to Orosius and  
the Papists.

are not seen, as *Lombard* says, yet they are believed whether they are past, or expected to come.

As he that gives credit to the things contained in the Articles of the Creed, and that are expressly mentioned in the Scriptures: He that believes and professes, that the World was made by the Word of God, and that God is, and that he Created all things of nothing.

*Oros. lib. 1.  
pag. 7.*

Moreover that he believes and professeth that he is powerful, and very good; (That I may proceed in the very words of *Orosius*) endued with boundless

and infinite virtue, and bounty watching over all parts of the World, and passing through them, beholding and taking notice of all things, and looking well to every thing according as the dignity and condition of each thing requires; and whatsoever else belonging to the profession of Faith, is taught in the Writings of the Prophets, Verily that Man is not at all mistaken in believing. For the things that are seen by an Internal light of Faith are very true, though they are very remote from the Senses.

Not every  
Faith apprehending true  
things justifies.

But yet this is not the Faith, though it be true, that justifies us, who are miserably defiled and wretched Sinners, before God. For what Circumcised Jew, or hateful Turk is there, but believes all

all these things, which *Orosius*, with a long multiplication of words, Preaches of God, and his Power, and Justice, and Immensity? For they together with us confess one God, and rely on his promises with great hope, call upon his Name, observe his commands as well as we, and also flatter themselves with the Title of the true Church; Yea, also they are not Ignorant that the Dead shall be restored to Life, and promise Eternal Life to themselves: Moreover many things, which they see not with their Eyes, they retain by Faith, and pursue by hope. Briefly, they do no less believe God themselves, and confess God. But if the Christian Faith, according to the Magisterial position of *Lombard*, should be placed in nothing else, but a solid apprehension of things to be hoped for, and a sure expectation of those things, which do not appear, what hinders, but that both *Jews* and *Saracens* may be reckoned faithful upon this account.

What then, you will say, Doth not *Paul* writing to the *Hebrews* expressly comprehend Faith in that same definition, To wit, That it is the substance of things hoped for, &c. Verily, I neither reject *Paul*

the Author of this Epistle, nor disapprove the definition, neither do I examin that, nor do so much as enquire for it, which is enquired for in *Lombard*: Whether this description be more agreeable to Faith than Hope? But this I answer: That we may confess

What manner of Faith is this which is defined.  
Hebr. 11.



confess this Faith to be true, which is here defin'd. But surely that is not the Faith which properly justifies the wicked in the sight of the Lord.

Why so? Because there is wanting to the definition, the *Genus*, Property, and difference, which distinguishes Faith from Hope. Also, there is wanting the true and proper object of Faith, which should by no means have been omitted; To wit, The person of him, in whom only all the promises of God, and the whole cause of our Justification is contained.

Faith looks upon the promise, but yet not upon this only, but rather another object, whence it receives Justification.

Who unless he comes in, in vain other things are either believed or hoped for by us, neither will all that substance of things hoped for, avail us any whit unto Salvation. What then, you will say, Hath not the most gracious Father promised us his mercy? Hath he not engaged

himself by an inviolable Covenant that he would pardon our Sins? Must we not give credit to those things, which are promised by God? He hath promised indeed, I confess, but how? Only in Christ his Son. To whom? Only to them that believe in the Son. I know and acknowledge that the

promises of God are most sure, in which he promises as *Orosius* rehearses; *Infinite Riches, excellent Pleasure, an immortal Kingdom, great Dignity, everlasting Glory.* But yet these good things are neither

*Ofor. lib. 6.  
Nu. 150.  
Lib. 5. Num.  
21.*

so

so promised or given by God, that in the mean while he exacts nothing of us for the obtaining of these good things which he promises. Therefore this is not the state of the question, whether we should believe God promising, which is common to us with the *Jews* themselves and *Turks*.

Neither do I ask that, what the Lord hath promised: For Salvation is promised, Pardon of Sins is promised: But this is it which properly comes in question here: Upon what account, and for what cause, this Salvation and Pardon of Sins is promised, whether there is no condition interposed? Or whether there is some condition? But I think there is none, can say, there is no condition. Therefore it remains that we confess there is necessarily some condition. Which of what manner it is, let us examin by the Scriptures.

But in the mean while perhaps some Man will object: If the promise of God be confined to certain conditions, how then shall we with *Paul* make the mercy of God free, whereby he freely justifies the Wicked? Yea verily, I both judge and hold that the Mercy of God is most free: Free, I say, in Christ. Otherways

A Question.  
How the promise is free  
if it is confined by a condition.  
Answer.

without Christ there can be no hope of Mercy, nor promise of Salvation, nor remission of Sins. And the Sons of the Papacy will not deny this that all the riches of the Divine promise and of our Salvation stand in Christ. And indeed in so much they are in the

The Media-  
tour.

us: That *is* Christ. But I do not yet perceive well enough, how he dispenses by this Mediatour. For tho I acknowledge him to be

The Promise  
with a Con-  
dition.

Mediatour, to whose merit only we are beholden for all our Salvation, yet because this Salvation by the Merit of Christ, is not Communicated unto all, neither is it derived to us but upon a certain Condition, I would gladly learn of those Men, what is that Condition prescribed unto us by God to obtain Salvation, or how this meritorious Efficiency of

*Lombard.*

the Mediatour Works in us: And here presently Answers *Lombard*, and others that favour the *Lombardick* Discipline, that it comes to pass this way; To wit. by Charity infused through the Merits of Christ. which being received by our voluntary taking it in, we are incontinently not only named just, but are really so.

O Divines! As if Christ had been given to us, and had come from the Father for no other purpose; but that he might procure unto us the Divine Infusion of Charity, as they call it. And why could he not by Prayers, obtain this same infusion from his most bountiful Father, when he was present here? what, was the Father so hard, and so inexorable, that he could not be mitigated by any Prayers, to communicate

For what  
end Christ  
was given to  
us of the Fa-  
ther accord-  
ing to the  
Papists.

municate the benefit of grace to any Man, without the death and Blood of his own dearly beloved Son? But what hindered? Because he was not willing, who by nature is Charity it self? Or because he was not able, who is in Majesty Omnipotent? But now being endued with the gift of Charity, what will you obtain by that? You say, Salvation and Righteousness. Upon what account will you obtain that? Because Charity being the fulfilling of the Law, thereby it comes to pass, that Charity being spread abroad in our Hearts by the Holy Ghost, and inflaming us to the Obedience of the Law, it easily performs all those things, which are the duties of life; so that we are now not only accounted, but in reality are called, and are indeed Righteous. That is right indeed: Therefore if I am not mistaken, this is it, which I see those Men drive at; that all our hope of Salvation is placed in the performance of the Law: And that the Summary of the Divine promise, is contained in that condition, if we perform the things that pertain to the Law: Which because they cannot be performed without Supernatural Infusion of Charity, therefore Charity informing the mind with the love of the Divine Law, is called by them Righteousness.

*Trident. Concil.  
Sess. 6. c. 7.*

*Andrad. Or-  
thod. explic.  
lib. 6. pag 471.*

Ingenuous Reader, you have the Summary of this Sophistical Divinity briefly described.<sup>1</sup>

Concerning which that you may judge more rightly, look now at this wonderful Order of Causes.

*Concerning*

Concerning the Threesfold cause of Justification, 1. Conditional, 2. Formal, 3. Meritorious.

1. **F**irst they place the end of all Righteousness and the Salvation promised to us in the observance of the Law, upon this condition, that if the Law be performed, we may live, but if not, there should remain no other way of obtaining Life.

The Order of causes according to the Papists in the manner of justifying.

2. But because this perfect performance of the Law, according to the due manner of doing, as they speak, is not in the power of Nature, nor in the Law it self, without a special Supplement of grace, as they call it, therefore they necessarily require Charity spread abroad in our Hearts, which they define the formal cause of Justification.

The next and last cause of Justification, is the perfection of the Law.

3. But now by what ways and means this infusion of Grace and Charity is obtained, they assign two causes chiefly, of which the one is placed in the Death of Christ, as the Meritorious cause: The other they place in the voluntary acceptance of our Will, which because it could reject this grace which it accepts according to its liberty, therefore they Attribute un-

The cause of procuring grace is the Merit of Christ, and the voluntary acceptance of free will.

to

to it the Merits of Meriting at least [ *de congruo* or *Agreeableness*: ] and in the mean while, Faith amongst those Men is nothing valued or accounted of. And it is no wonder, for they do not understand by the Gospel, what Gospel Faith is, neither do they seem to have had any experimental knowledge, what the power and efficacy thereof is.

*Merit de congruo.*

But that I may answer the Sophistical talks of these Men: First, as touching the next and last cause of Justification, which they say consists in the perfection of the Law; how false it is, and contrary to the Gospel, who is so void of the knowledge of the Gospel, but clearly perceives it? For tho' the voice of the Law confines us by a most rigid necessity, to the perfect condition of performing all Righteousness, yet the meek voice of the Evangelical promise sounds far otherways: Which requires no other condition to obtain Salvation, but Faith only, whereby we believe in the Son of God.

A Refutation of the Popish Division as touching the order of causes.

The condition of Justification, depends not on the perfection of the Law, as the next and ultimate end.

But what should you say to those Men, who know scarcely any more difference between the Law and Gospel, than Night-Owls that are dim-sighted at Noon-day.

Concerning

Concerning the Formal cause of Justification.

AND that is no less false, which they most vainly dream concerning a formal cause; which is easily confuted after this manner. First, that we may grant this, that Charity should be reckoned amongst the chiefeſt gifts of God, which being ſo often praiſed by the Apoſtle, cannot be praiſed enough by

Charity is in part as the Saints often teach.

any Man, yet never was there given to any Man in this life ſo great an excellency therein, that he ſhould fulfill all the Righteouſneſs of the Law. Whence becauſe charity of life, as they call it, is imperfect, (for we love in part according to the Magiſterial Sentence,) that can neither be called Righteouſneſs, nor be the form of Faith.

Sentent. lib. 3. diſt. 31.

Charity does not go before Faith, but follows after it, neither doth it form Faith, but it is informed by Faith.

Unto this there is added another reaſon, becauſe when it is given moſt largely, yet Charity is never given for this end, that it may juſtifie us in the ſight of God, nor that it may inform faith, but rather that it ſelf may be informed by faith, and may be ſubſervient to faith, for

Works of Charity are fruits of faith, not the cauſe of faith, they follow, but do not go before faith.

For *Magdalen* did not therefore believe in Chriſt

Christ, because she loved Christ, but because she believed in Christ; therefore she loved much. Now if that be called the formal cause by Philosophers, which furnishes matter with Life and Soul, and if Divines account this the life, whereby we live to God, what then will they say to the Prophetical Scripture, whereby the Just is said to live not by Charity, but by faith? What also will they answer to the Words of Christ, in which he teaches that life Eternal consists in this, that we should know the Father the true God, and Jesus Christ, whom he hath sent?

And again, where in very evident Speech, he Attributes life to faith only, and not to Charity. He that believeth in the Son, saith he, hath Eternal Life.

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*Concerning the Meritorious cause of Justification.*

**B**UT in the mean while, because these things have been already largely discoursed of, there follows after this, that which is next in this Series of causes, that we should now examine with the like briefness the Meritorious cause of Justification, which those Men by the Authority of *Trent* comprehend only, and wholly in Christ. And now what then will those Scribes and Disputers of this World answer

In what respect the Meritorious cause of Justification should be placed in Christ.

U

here?



here? What do the Works of the Just Merit nothing in the sight of God? Do they help nothing towards the obtaining of Righteousness? And where then is that Merit

Merits of  
*congruo* and  
*condigno* Me-  
rits of Super-  
erogation that  
are undue *ex*  
*opere operato*.

*de congruo* and *condigno*? Where are the Works of Supererogation that are above due? Where is that grace, which the Sacraments confer upon us, *ex opere operato*? By

what Argument now will *Andrew Vega* defend this Axiom of his? Faith, says he, and other good Works, whereby we are disposed unto grace that makes us acceptable, and whereby we are formally justified, and made acceptable to God, are Meritorious by the way of agreeableness of such grace, and of our Justification, &c. Whence it is evident, that either Christ is not the only Meritorious cause of such grace, or that all the other helps of Merits are of no value. Though in the mean while, I do not deny that the death of Christ is truly Meritorious; but let the adversaries consider diligently what it hath merited: That the spiritual help, say they, of Divine Grace and Charity to perform the Law, might be diffused into us. What then? Dyed Christ for no other

Ephes. 2.  
Colos. 2.

cause, but that he might obtain the gift of Charity for Mortal Men to perform the Law? Did he not rather dye upon this account, that he might blot out the Hand writing which was against us in the Law, having nailed it to his Cross, that he might take away the Enmity, and might destroy Death for ever; might dis-

possess

possess the Devil of his Kingdom, that there might be food and sustenance for our hunger; that he might make Principalities and Powers subject to his Triumphant Dominion, that he might take possession of all Power in Heaven and in Earth. What, if the power of Charity to perform the Law is so great, as they preach, could not this Charity otherways get entrance, unless the Son of God dyed? Yea, were not the Patriarchs, Prophets, and many others of the Saints adorned with the same supernatural gifts? Moreover, since the Death of Christ, is there so great an influence of Grace present with any man, that he is able to fulfil all Righteousness? Because the Merit of Christ is perfect, it is necessary that those things also should be perfect, which he hath merited for us by his most perfect price. But on the contrary, my Opinion is, that I think Christ to be indeed the meritorious cause of our Justification, and that he is not so much the meritorious, as the efficient cause of our Renovation, seeing it is he that baptizes with the Holy Spirit and with Fire. Suppose we grant that this Charity flows in upon us by the Merit of Christ, yet I do not therefore call this same infusion of Grace a cause of meriting Justification, nor any part of a cause thereof; but it seems rather fit to be reckoned amongst the effects and fruits of Justification, which follow from thence; neither doth it follow, because the

Charity infused into the holy Patriarchs and Prophets before the Death of Christ.

Christ only is the meritorious cause of Justification.

works of Grace and Charity come to us by the Merit of Christ, that therefore the same do merit Justification before God; for it relies upon no condition of works at all, but only the promise, and that a free one also; and so free, that it implies no condition except one only. And because in this place we enquire what is

The promise of God unto Salvation relies upon one condition only.

that only and peculiar condition, the Doctrine of the Gospel will easily teach us, if so be we are more willing to hearken to the Gospel, than to the Opinions of *Trent*.

*On what condition properly doth the Promise of Justification rely.*

Faith consists of two parts, inward knowledge, and outward confession.

**B**UT the condition, whereby we are properly justified, is this: That we should believe in Christ, and adhere to him by a constant confession. In which Faith, in the mean while, a diligent Caution should be observed, that this Faith should be directed unto a proper and legitimate Object; which I wonder that it hath not yet been taken notice of by those School Doctors hitherto: Of whom some place the Object of Faith in the first Truth: Others take for its Object, all things that are written in the holy Scriptures: Others do esteem for the Object of Faith, all things that are laid before us to be believed by the Authority of the Catholick Church.

The Object of Faith according to the

Church. And they say not amiss; for I deny not that all these things are both truly and necessarily to be believed by every man: For he that believes the whole Architecture of this World was framed by the handy-work of God in the space of six days, he is indeed led by a right Faith, as all Truths are to be believed with a most sure Faith, whatsoever are mentioned in the Books of the Scripture, which Faith of every particular Truth, as I suppose, doth not therefore justify a man: For the sense of our question is not, what is truly believed by us, but what Faith that is which justifies the wicked before God from his sins; and that we should search by the Gospel, what is the proper Object of this Faith. In the mean while that is a very ridiculous thing, and too barbarous, that the Pope in his Decretals reduces the Object of Faith to the Keys and Succession of the Roman Chair, and that as necessary to Salvation; but away with this Deceiver and his Cheats.

*Bonifacius in Decretals.*

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*Concerning Faith and Assurance, and what is the proper Object of Faith.*

NOW let us discourse of others, who reasoning with more sound Judgment about Faith, do not fetch the proper and genuine Object of Faith, whereby we are

The Object of Faith according to the more sound Orthodox.

U 3

justified,

justified, so far off from the very first Truth, as *Thomas*; nor reduce it to every particular Truth of Scripture, as the *Colonienſes*; nor define it by the Decrees of the Church, as the *Duacene* Doctor, and Jesuits of that Place and Order; nor place it in the Infallible Authority of the

The definition of Faith according to the more reformed Divines.

a firm and constant relyance on the Mercy of God, promised freely for the sake of Christ. Which definition, if it be true, by this means it appears that the Object of Faith is placed no otherways,

Faith often taken for trust in mercy.

Whether only relyance on mercy properly justifies us before God.

*Roman* Chair, as *Boniface*; but coming much nearer to Evangelical Truth, do thus define Faith unto us, that they place its Object in the Mercy of God only. For thus is Faith defined by most of our Divines at this day, to wit, That it is which neither I my self deny to be true in this sense, as Faith in this place is taken for a relyance, as it is often used in this signification, because it hath a respect to Mercy, and brings forth Assurance in the mind of Believers. But whether this relyance properly justifies us before God. it may here be enquired not without profit.

A Question.

*Whether only reliance on Mercy justifies of it self?*

Verily as for my part I am not, nor ever was the man that would be, prejudicial to another man's Opinion: I allow that every man should be persuaded in his own mind; I hinder it not. But if I am permitted freely to profess in a free Church, what my Opinion is, my reason leads me to think that this reliance on Mercy, and assurance of Salvation promised, must be a thing very nearly joyned with Faith, and which every man ought to apply to himself; but then when it is most applied, it is not that which properly and absolutely unloads us of our sins, and justifies us before God; but that there is some other thing proposed in the Gospel, which by Nature should in some respect go before this assurance, and justifie us in the sight of God. For Faith in the person of the Son, which reconciles us to God, doth necessarily go before. And then reliance on most assured Mercy follows this Faith, concerning which none of those that believe in Christ can doubt.

Assurance of  
Salvation is  
necessarily  
joyned with  
Faith.

*Objection.* But you may say, What, doth not Mercy promised in Christ go before the vocation of Faith? doth not the same Mercy freely justifie Believers? Moreover seeing the Promises

mises of God are most sure, may not the same be safely and constantly trusted in ?

An Answer  
to the Ob-  
jection.

Mercy the  
first cause of  
our Justifica-  
tion on God's  
part.

On our part  
are consider-  
ed reliance  
on the Mercy  
promised, and  
Faith in the  
Person of the  
Mediatour.

That I may answer these men :  
Indeed the Mercy of God moves  
first ; no man doubts of that, which  
is the cause and original of all good things.  
But it is not that which is matter of Contro-  
versie in this place, Whether Mer-  
cy on God's part is the Mother of  
our Justification ; but what that is  
on our part, which hath power  
with God for our Reconciliation ;  
whether reliance on Mercy, or  
Faith in the Person of the Son. I know that  
the Mercy of God is immense and infinite, in  
which is comprehended all the Election of the  
Saints. Neither am I ignorant that those things  
are most sure, which are proposed to be be-  
lieved in the Articles of the Creed ; than  
which, as nothing is more sure, so neither is  
there any thing, which any man ought to doubt  
of about the assurance of those things, which  
are promised, or concerning the  
faithfulness of the Promiser. For  
what is more sure than the Promises  
of God ? what more stable than  
the faithfulness of the Promiser ?  
what more free than Mercy freely  
proposed in Christ ? Wherefore the  
rather, this unfavoury and no less  
reproachful barking of *Hosius*, *Andradus*, and  
such like men, should be hissed away out of  
the Society of Christians ; who kicking against  
the

pricks; bring all things into doubt and uncertainty, with the Academics, and they look upon it as a thing unsufferable, for a man to take upon him to rely upon the promise of Salvation; which they of *Trent* condemn with an *Anathema*, *Hosius* detests it as vain and unprofitable arguing, as if this assurance of Divine Grace did nothing but open to the Consciences of men a door to a certain slothful laziness and dissolute life: Therefore, saith he, as prudent Fathers and Masters sometimes do, they hide their Love towards their Children and Servants, that they might keep them the more in fear and in their duty: So God doth also towards his Servants, that being kept wavering between hope and fear, he may by that means the more easily drive them from security and negligence; &c.

The Opinion of the Papists concerning the uncertainty of our Salvation in Christ exploded.

*Hosius lib. 3. confut. p. 140.*

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*Concerning the Assurance of Christian Reliance, against Hosius.*

A Worthy comparison, for sooth, of God and Men, which dissannuls and destroys all the Promises of God, the whole Doctrine of the Gospel, yea and the foundations of all Religion. For to what purpose should God promise by his Word, if he would not have us assured of those things which are promised? A Son

An Answer against the *Hosian* uncertainty.



Son was promised to *Abraham*, and he believed, not at all distrusting him that promised, and it is accounted a praise to him: What then? Do you praise the undaunted confidence of *Abraham*, and do you dispraise ours? In like manner the Seed to come was promised to miserable *Adam*: To what purpose? that he might stick in a trembling wavering diffidence? or rather that he might support his mind with the expectation of the promised consolation? There are so many engagements of promises in both Covenants, which if the Divine Truth would not have made sure unto us, why then would he have them written in the Word, and recorded in Books? Briefly, why are we commanded in the Christian Articles of Faith to believe the remission of sins, the Resurrection of the flesh, and Life Eternal, but that we might reckon those things to be most sure unto us, which are inserted in the Articles? Therefore that is false, which *Hosius* affirms, That no man is bound to believe firmly, or to hold assuredly either concerning himself, or this man or that man, that his sins are forgiven him for Christ's sake; that he is in a state of grace, and that he is assuredly to possess the Kingdom of Heaven, &c. And again, neither is that less false, which he fathers upon men of our persuasion, as if we held thus, that every man is a partaker upon that account only, because he hath determined himself to be a person that will be accepted of God; which is not true, and

*Hosius lib. 1.*

*confut. p. 15.*

*Hosius ibid.*

*Oser. de Just.*

*l. 2. p. 32.*

and is not without an impudent calumny. For we are not of such an Opinion, as to believe that an assured persuasion of Mercy should by any means be separated from Justifying Faith, (which the Divines of the Popish way do abominably: )neither again do we transfer properly the very cause of Justification into this confidence and naked application of Mercy, (as they falsely slander us.) Why so? because, yet some other thing is wanting, which must needs go before this application of the Promise, and which is necessarily required to the true cause of Justifying.

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*The Cause of Justification depends not on confidence, or the application of Mercy only.*

**Y**OU will say, What then? Is not the free Promise of God a most true cause on which our whole Justification depends? If you say on God's part, it is true; if you ask on our part, you must go further, and something seems to be necessarily joyned with the Promise. Now that we may set the thing more evidently before your eyes; God promises Salvation to his own, and that freely, and for Christ's sake. That indeed is most certain, and beyond all controverſie. Go on, And you put trust in the Promise of God: You do very well in doing so, and I commend the constancy of your confidence.

The cause of Justification in respect of God is Mercy in respect of us, Faith in the Mediator.

fidence. When Salvation is promised freely for Christ's sake, shall therefore an absolute Promise save all men promiscuously for Christ's sake, without any restriction of condition? I suppose God will not save all promiscuously. Now then this Promise belonging not to all, but some certain persons only, upon some certain condition, I would know, who those are, to whom this Promise properly belongs. You say, Believers, and in that you say well; but how, or believing in whom? Are they not

Faith only in the person of the Son of God justifies.

those that believe in Christ himself? Is it not he only, for whose sake only Salvation is promised to Believers? Doth not this Faith only in the Person of the Son of

God make us partakers of the promise? Doth not this Faith only justify before God? Moreover, is not this the only condition, which every where the voice of Christ, and the Apostles in the Gospel, and the voice of the Prophets inculcate; which the appointment of the Father especially requires; that we should hear his beloved Son, that we should receive Christ, that we should believe in his Name, that we should flee to him by Faith, and betake our selves wholly to him, that we should believe in him, whom he hath sent, whom the Father hath sealed, that we should digest him inwardly in our minds, that we should be ingrafted into him, and should grow in him, that we should know Jesus, and him crucified only, that we should behold him only, as the Israelites of old beheld the Serpent in the Wilderness; that we should put on Christ. Hence

Hence come these so frequently repeated Sermons in the Gospel concerning the Person of Christ: He that believeth in me hath Life Eternal: As many as received him: They that believe in his Name: He that believes in the Son of God. That every one that seeth the Son, and believes in him: He that believeth in me shall never Die: Do ye believe in God? Believe also in in me. We believe and know that thou art Christ the Son of the living God. He that believes in him, who justifies the Ungodly. Justifying him, that is of the faith of Jesus Christ. If thou confests with thy Mouth the Lord Jesus, &c. That we may believe that Jesus is the Son of God, and believing may have Eternal Life. If thou believe with all thy Heart, &c. Believe in the Lord Jesus, and thou shalt be saved and thy House; The Righteousness which is of the Faith of Christ. We have access through the faith of him. The promise of the faith of Jesus Christ. By faith which is in me. By his Name all that believe in him. If ye do not believe that I am he. Except ye eat my flesh. Except ye abide in me. If ye abide in me. *Ibid.* Ye are all the Sons of God by Faith in Jesus Christ.

Joh. 6.

Joh. 1.

Joh. 3.

Joh. 6.

Joh. 11.

Joh. 14.

Joh. 6.

Rom. 4.

Rom. 3.

Joh. 20.

Act. 8.

Act. 16.

Philip. 3.

Ephes. 3.

Galat. 3.

Act. 26.

Act. 10.

Joh. 8.

Joh. 6.

Joh. 15.

Galat. 3.

*Wba*

*What is the True and Genuine Definition of Faith.*

**B**Y Which so many and so evident places of Scripture, there is no Man that cannot be most sure, what is properly the Object of that Faith which justifies us; To wit, no other thing, but the person of the Son of God: As again the object of Confidence is the promise of God. Which things being so, it will not be difficult to gather from these Notions of Scripture, what is the true and genuine definition of justifying Faith, concerning which we are making enquiry: which seems, that it ought to be defined according to the right rule of the Gospel after this manner. To wit, That it is a right knowledge of the Son of God planted in our minds, whereby we acknowledge a promised Christ, and receive him being held forth, and with our Mouth profess him to have dyed for us, and rose again, Worship him in Spirit, and embrace him with all our mind, together with all his benefits.

And this Faith as it is a singular gift of God, so of all the gifts of God, we believe this faith is that only which justifies believers in the sight of God. To which, though assurance and confidence

The Object  
of Faith that  
justifies.

The Object  
of Faith  
which certi-  
fies.

The definiti-  
on of faith  
whereby we  
are justified.

confidence of the grace of God is most nearly joyned, which is it self also sometimes called by the name of Faith, yet this confidence doth not properly infer the cause of Justification, but receives it being brought; neither doth it cause Justification; but is rather caused by it, and renders those assured, who are

justified by the Faith of Christ; but doth not it self justify. For God doth not therefore forgive thee, and receive thee for a Son, because thou embracest the Mercy of

Perwasion  
of Mercy fol-  
lows the faith  
of Christ in  
Order.

God with a Holy confidence; but because thou embracest his Christ with a right Faith, and confessest and lovest him, he loveth thee: neither do we therefore believe in Christ, because we are assured of Salvation, and trust the promises; but because we believe in Christ, therefore we attain unto a certain hope

of those things that are promised in Christ: for Eternal Life is promised to him that believes in the Son.

Wherein Ju-  
stifying faith  
and assurance  
do differ.

And from hence arises that clear Distinction between Faith and Assurance; for they differ in Subjects and Objects. The Faith of Christ, which brings forth Righteousness, takes its place in the higher part of the Soul, wherein the understanding is. Assurance hath relation to those powers of the Soul, in which hope, and the like affections are placed. As touching the Objects, Assurance hath respect to the Mercy, or the promise in Christ:

The Subject  
of Faith.  
The Subject  
of Assurance.

faith is directed to Christ himself, because he obtains Mercy for Believers. But

But perhaps too much hath been said of those things, which, being clear enough of themselves, would not at this time need any Explication, unless I were forced thereunto by the Calumnies of *Hosius*, *Olorius*, and such o-

A twofold  
Calumny of  
the Papists.

thers, whose Opinion seems to me, to be faulty upon a Twofold account. First, in that they think this Doctrine of Christian Assurance, which we Establish in Christ, should by no means be endured in the Church, and which they call Confidence and Presumption, than which they affirm, that nothing is more hurtful and pernicious to the Salvation of the Godly. *Hosius* adds his own Judgment; that to him no Abomination (as he expresses himself) seems greater in the sight of God, than this so great pre-

*Hosius in con-  
fat. lib. 1. pag.  
14.*

sumption of the Hereticks: Neither wants he here his Authorities wrested from the Scriptures: What, saith he, doth not the command of the Gospel teach us, to confess our selves to be unprofitable Servants in all respects, yea, when we have performed all that God commanded us: From whence *Hosius* presently gathers, that he who assures himself that he is in a State of Grace, he doth as much as if contrary to the command of the Lord, he called himself a profitable Servant. O Wise-Headpiece! As if this Assurance and full Perswasion, which we maintain, did rely on any Dignity of ours, and did not wholly depend upon the certainty of the promise of God.

God. I come to their other Calumny, no less absurd, whereby they most unjustly slander us, as if we referred the whole cause of our Justification to nothing else but only an opinionative assurance; so that to obtain the Remission of sins, we taught that no other thing is necessary, but that every Man should, by a special faith, be perswaded in his own mind, that his sins are forgiven him, which is most false, as there is almost nothing true in the Books of *Hofius*. For though we confess this to be most sure, that nothing is more sure than our Justification by Christ; yet if the cause be enquired for, which properly justifies us from our sins, we answer, It is faith, not whereby we believe that we are Justified, (as *Hofius* chatters) but whereby we believe in Christ the Son of God, who only is a propitiation for our sin.

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*Concerning the Word Justification, what it signifies in the Scriptures: Whether it consists of Remission of Sins only, or not. And by what ways and means Justification is obtained.*

**N**OW (ye Papists) ye have our Opinion of Justifying Faith, and the true Nature thereof explained unto you, what its power is, and what its object: Moreover ye understand how this Faith is distinguished from Hope and  
X Assurance:



Assurance: And wherein the true and next cause of Justification is taken up; whereof if ye enquire for the Internal cause, it is faith only, whereby we believe in Christ: If ye enquire for the External Matter thereof, it is Christ only, whom we embrace by Faith. But because ye do by no means allow thereof, that we should be Justified by Faith only; that we may confute your Calumnies in this matter, or amend your error, I see there remain two things to be unfolded by me, and to be considered by you. First, What the Scripture properly understands by the word Justification: And then, Who and what manner of persons they are, who are Justified by Faith. As touching Justification, they of *Trent* deny that it consists only in the Remission of sins, unless there is joyned therewith a voluntary receiving of grace, and some other things go before, by which as preparatories, Men are disposed to receive Justification.

What it is to be Justified in the Scriptures.

*Trident. Conc. cap. 7. Sess. 6.*

digested by these Men, it is worth while to take notice of it. For Men are disposed un-

By what ways and means Men are prepared for Justification.

to Righteousness, whilst being helped by the preventing grace of Divine Vocation, without any Merits of Works going before, they receive Faith by hearing. Now what this Faith is, it hath been shewed

of the and ness by the para ded

shewed above; for according to the opinion of the Papists, it is a firm assent unto those things, that are revealed and discovered by God: And yet they plead that a Man is not presently Justified by this naked as-

*Trident. Concil.  
Sess. 6. cap. 6.*

sent, or faith; But it beboves that other Dispositions be added by Divine grace, whereby men are prepared for Justification; Faith, Fear, Hope, Love, Repentance, Hatred and Detestation of Sin, Love of Righteousness, Prayer and the like: so that indeed the beginning of Justification is the free calling of God; Whence Faith comes by hearing: Whereby Men believe those things to be true, that are revealed by God: Whether they be such things as belong to the free mercy of God towards sinners, through the Redemption which is in Christ Jesus:

*Tilietanus in  
Apol. pag. 230.  
241.*

Or whether they be such things as belong to the fear of Divine Justice; from which Faith, by consideration of the Divine Judgment fear ariseth, whereby Men are terrified to their advantage, that they may forsake and detest their sins. And afterwards from the same faith through consideration of free Mercy, purchased for penitent sinners by Christ, assurance proceeds, whereby they are perswaded that God will be gracious to them for Christ's sake. And thus by this consideration of so great goodness, they begin to call upon God as the Fountain of all Righteousness, and to love him, and to cast away sin, and to endeavour after newness of life, and to keep the Commandments. And by this means we obtain a perfect disposition or preparation to Righteousness, whereby we are commanded to prepare our Hearts to the Lord. And af-

308. Of Free Justification by Christ.

terwards Justification follows this preparation, which is not only the Remission of sins; but also Sanctification and Renovation of the inner Man, by a voluntary accepting of grace, and gifts, whence a Man of unjust, is made just, and Free Will of an Enemy, a Friend, that he may cooperating, be an Heir, according to the hope of Eternal Life, &c.

But now, from what part of the Apostolick or Prophetick Scripture, have they taken this Doctrine? From none, neither is there need of any. The *Tridentine* Oracle is sufficient for Scripture. Amongst the Doctors, *Canisius* endeavours a valiant defence of this Decree; but he gains nothing at all. For tho' we acknowledge with *Augustin*, and the Doctors, that which cannot be deny'd, that we are Debtors to the grace of God; for all we receive, both for those things which belong to the forgiveness of sins, and also those things which belong to new Obedience: Yet what makes this for the matter we are now treating of? For the Subject matter at present, is not what the efficacious power of Divine grace performs in us ( without which, *Augustin* justly pleads against the *Pelagians*, that all our strength is wholly ineffectual; ) but what that is which justifies a wicked Man before God? What that is, wherein this our Justification, whereof I speak, consists; in the Remission of sins only, or in the possession of Vertues? Moreover what that is, which is properly signified in the Scriptures by the word Justification? Though in this also, the Adversaries are not very well agreed

agreed with one another; but in this one thing they are wonderfully agreed, to oppose Saint Paul with all their might. First, they of Trent, as I have said, do thus divide their opinion, that they make two parts of Justification: The one in Remission, which they attribute to Faith: The other in new Obedience, and Works meritorious of increase, as they speak, by which the Righteousness of Faith is perfected, of which opinion *Tiletan* is the Author. Again, there are others, who are so far from explaining what is signified by the word Justification, that referring all to the Righteousness of Works, they think that Justification is not worthy to be mentioned in Books: Of whom, and the chief amongst many, is this *Osius* of ours. *Thomas Aquinas* discoursing of many things about Justification, as also about many other things, seems to have described it after this manner: To wit, according to the nature of Motion which is made in Man, from one contrary to another: So that it is a kind of Transmutation from a State of unrighteousness, to a State of Righteousness, And he explains the reason, why this is called the Justification of a wicked Man, in these words. To wit, because all motion is denominated more from the term to which, than from the term from which: therefore that Transmutation whereby

Wherein Justification consists according to the *Tridentines*.

*Tiletanus* in *Apol. pag. 237.*

*Tom. 12. q. 113. arti. 1.*  
What the Justification of the wicked, is according to *Thomas*.

A Physial motion in Justification,

a Man

The Term to  
which.

a Man is changed from a State of unrighteousness through the Remission of sin, to a State of righteousness, it takes its name from the term to which, and it is called the Justification of the wicked. These things said he: and he said not amiss, if so be it be rightly understood, for suppose we grant that which must necessarily be acknowledged, that there is no Justification of a wicked Man, without a Transmutation, and that Transmutation is not made without Remission, and also that there is no motion without a twofold term, yet there is a twofold consideration requisite

The opinion  
of *Thomas* is  
examined.

here: First, where he places his term to which? That is, where he would place this State of Righteousness? If in this life, it is false: But if in the other, it is most true: For here, by the help of Divine grace, we proceed from Vertue to Vertue. But we shall attain the term of full Righteousness only in the life to come. And then as touching the word Righteousness, I must ask *Thomas* what Righteousness he means, if he means, Human or Inherent Righteousness, whereby he thinks we are Iustified before God: I answer, That we shall never attain unto that state of Righteousness in this life: But if he understand That Righteousness which *Paul* Preaches, which is God's, and not ours, the assertion of *Thomas* doth not at all differ from the words of the Apostle: for thus saith he, that we might be made the Righteousness of God through him: First, what is called this Righteous-

Righteousness of God? but that which is not ours: Which God approves in us by his imputation. And then why doth he add, (through him) but that we may understand that this Righteousness consists not in any performance of our Vertues, but is only upon the account of Christ's imputed to us, that he only may be just and the justifier of him that is of the Faith of Jesus.

Whether Justification consists in Remission only, or in change of qualities.  
2 Cor. 5.

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*Reasons are brought against the Definition of Justification set down by Thomas.*

**B**UT because here we fall into a debate with *Thomas*, about the definition of Justification; Out of whose Breasts the late School Divines seem to have sucked whatsoever poyson runs in this Controversie: It will not be inconvenient as it were by tracing his Foot-steps, to pursue the deceits of this definition by a more exact enquiry, and to confute them by just Authority, that we may as much as in us lies, bring to nothing these Sophistical tricks. But by what reason more happily, or by what authority more conveniently shall I do it, then if I oppose *St. Hieron* to *St. Thomas*, who I think is nothing inferior to him, as it were beating out one hard wedge with another harder wedge. Now, whereas *Thomas* measuring this peripatetical Justification by a Physical Motion, he terminates it by

these bonds, to wit, That it is a Transmutation from a Term of Unrighteousness, by Remission of sins, to a Term or State of Righteousness : immediately the Divines of the Council of *Trent* following him, snatch at this same definition, and thus express it, that it is a Translation from that State, in which Man is born a Son of the first *Adam*, into a State of grace and adoption of the Sons of God by the second *Adam*, Jesus Christ our Saviour. Though this latter definition seems to be somewhat more cautious in words, but it differs not much in the Sense, yet one answer is sufficient to both of them.

And first I ask this of *Thomas*, and then of the *Tridentines*, What they mean by this motio-  
nary Translation of theirs, from Term to Term, from State into State, as they teach. If this be their meaning, that we, who before were dead in sins, having our sins afterwards forgiven through Christ, and being again received into grace with God, being freed from death, and the bond of Damnation, are vouchsafed into favour, and received unto life, and Placed in a free condition : Herein they do wholly agree with us : But if otherways, they think thus, That there is no Justification made, but that which consists of the change of qualities, so that he who before was a sinner, an Evil Doer, a Deceiver, a Perjured person, an Adulterer, a Glutton and Drunkard, having changed his life now, begins to be another Man, fasts twice a week, and out of his own wealth, willingly supplies the want  
of

of the needy, being forward to help all, unto the expending of the tenth part of all his goods, and so leading his life, and changed into a new Man, that he appears Just and Holy, not by that Righteousness, which either needs Remission, or is imputed to the bounty of the Judge; But which by reason of true Vertues inhering by grace, is justly approved in the sight of God: What hinders, I beseech you, but upon this account the *Pharisee* in comparison of the *Publican* goes away justified? The Histories of the Heathen Nations abound with examples of many, who, when they had been very much corrupted by their own disposition, or by education, returned afterwards to a remarkable amendment of their Life, and a habit of good manners: And what will hinder, but we may reckon those also among the Justified, according to the Philosophy of *Thomas*: If so be Justification be nothing else but a certain motion from contrary into contrary, that is a transmutation from a state of Unrighteousness to a state of Righteousness?

But there is added in the definition, by the remission of Sin, and what does this help their cause? For if there is no other Justification, but that which consists of Remission of Sins, why then do they of *Trent* deny Justification to consist of Remission of Sins only. Moreover whereas in the Remission of Sins always a suspicion of hidden Sin lyes hid, which needs the Patronage of a Pardon, where now will that state and term of Inherent Righteousness consist, which cannot otherways defend it self before



before the Judge without his Mercy and Remission.

But why should I contend with any more words about this matter, when the Opinion of *Hierom* is contrary thereunto, who speaking particularly of these degrees of Righteousness, utterly beats down and overturns all this, both Station and term, settled by *Thomas*. For whereas *Thomas* disputing about the motion of Justification proceeds from one term to another term in which the motion ceases, and the transmutation receives an end and station; on the

*Hierom.*  
*cont. Pelag.*  
*Dial. 1.*

*Phil. 10. 23.*

contrary, *Hierom* running through all degrees, teaches that we never fix in a station, and are always in a race in this Life, and that that is always imperfect here, which we Men thought to be perfect.

And he confirms it by the example of *Paul*: Who forgetting things past stretched himself always to things beyond him; by which he teaches that things which are behind should be neglected, and things to come should be desired, that what he thought perfect to day, whilst he always endeavours after better things, the morrow he finds it imperfect.

These things said *Hierom*. Therefore if *Paul* being in perpetual motion, could find no state of Righteousness in which he could rest: It follows by consequence from hence, that either there is no Justification of a Christian in this Life, or that surely it is not defined by its right terms, by *Thomas* or the *Thomists*; whence a just connexion is framed on this manner.

*Argument.*

*Argument.*

*Ma.* Where there is a perpetual Race, there is no station, nor term of motion.

*Mi.* There is a perpetual Race in this Life, towards obtaining Life.

*Con.* Therefore there is no station of attaining to Righteousness in this Life, and end of motion, which *Thomas* sets down.

By these things, I think it is sufficiently evidenced, what is the Justification of a Wicked Man in the Scriptures, and in what thing it chiefly consists: not in a transmutation of inherent qualities, by a voluntary receiving of Grace, as they of *Trent* would have it; but in the judiciary absolution of the Judge, whereby he that is guilty is sent away free, and indemnity is given to him. Whence Justification seems to be defined not amiss by some: That it is an action of God, whereby he absolves the condemned Sinner from the Law, in his free mercy, for the sake of Christ, justifies him from his Sins, and glorifies him being justified. Though in the mean while it is not denied, that it is a matter of great concernment, how every Man leads his Life, and amends it. But yet it is one thing to speak of Righteousness, and another thing to speak of Justification. And again, it is one thing to be exercised in the common use of Life, and

and another thing to be exercised in judicatories.

There the amendment of Life hath praise: but in judicatories, no regard uses to be, of what you are to do, but of what you have done; not what new qualities better Grace hath brought, but by what remedy former Sins may be done away. And now I pray you, what then must be said and looked for in that most strict Judgment of the most high God, where the scene and sink of the whole Life comes to be brought forth from its lurking places to the light; where impurity of Life, Deceits, Injuries, Filthiness of Lusts, the Defilement of Conscience and Concupiscence, the Wickedness of Words, Works, Counsels, and Thoughts, the Ambition of a puffed up Mind, the stubbornness of Hatred, Love, Envy, and the other Affections Rebelling against Reason, the Love of the World, Earthly Desires, the Contempt and Ignorance of God, The neglect of Duty. Moreover the whole sink of things formerly done, will be all at once laid open; What will the miserable Sinner say here? What will he bring? To what will he fly? Will he fly to his secret Confessions, and Expiatory Penances and Satisfaction: that will not be sufficient.

These things may declare thee to be a Sinner, and a Penitent, but not at all Righteous. What then, you will say, hath not God promised to the Penitent the pardon of their Sins? Be it so, but where then is the *Tridentine* Justification, which is denied to consist of  
Remission

Remission only, whereas you bring nothing into Judgment, but Confessions, Penances, and Deprecatory Tears? For what need is there of any Satisfaction or Repentance, when you have committed no Sin? But if otherways, Where then is your Righteousness, whereof you boast? To wit, say you, Remission of Sins being once received by Repentance, together with Remission it self, flows in Sanctification, and the Renovation of the inner Man, and the other gifts of Grace by the Holy Spirit; whence Man of Unjust, becomes Just, and of an Enemy, a Friend, &c.

What, and dare you trusting in this Righteousness of yours enter the lists with the Majesty of so great a Judgment? And think you that your Vertues are such that they will overcome at this Judgment Seat, when they are Judged? Not by the Righteousness, say you of my Vertues, but by those works, which the efficacious Grace of God works in me: Which Righteousness is not mine but God's: Not of my own Free will, but of Grace acting in me.

Now then wherein will this Righteousness of yours differ from that Pharisee in the Parable of the Gospel? Whose Life if you look into, you see it is honest enough and unblamable; if you look upon Grace, he seems no less to acknowledge it, and to attribute all his Vertues to it. Otherways, why did he with so much reverence, and so carefully give thanks to God, that he was not like other

Out of *Al-*  
*phonfus* and  
the *Triden-*  
*tines.*

ther Men, unless he had thought that whatsoever good Works he had, were received of his gift and bounty? For his Prayer doth sufficiently declare that; wherein he seems not so much to Glory in his own good deeds, as in the grace of God, which he had received, to which he ascribes all these things which he had done. Therefore if it be true that these *Roman Catholicks* define, That true Justification consists in no other thing, but in Works of Righteousness, done by the grace of God: what then doth hinder but this *Catholick Pharisee*, according to their Catholick Opinion, should be sent away to his House justified? Which not being so, it remains therefore that another manner of Justification should be sought for by Works not of the Law but of Grace. us than in VWorks of Righteousness which inheres, and is planted in us by the grace of God.

But here the *Roman* Legions fight with all vehemency for their Catholick Righteousness, as for their Camp: First by Natural Reason, that it is contrary to Nature, for any Man to receive the Name or Essence of Righteousness from the Righteousness of another.

No Man is Righteous but by inherent Righteousness according to the *Roman* Divinity. Moreover that it is much less reasonable, for God who is the highest perfection of Righteousness, and the Eternal Verity, to will or be able to pronounce Men Just that are impure and defiled with wickedness and Evil deeds, and who

are

are not truly righteous. That I may answer these men, two things offer themselves to be considered; one which belongs to the cause of Justification, and another, which belongs to the explication of the word. In both of which the Adversaries are greatly mistaken. First in this, that treating of the cause of Justification, they seem to place it in no other thing next and immediately, but in every man's own Righteousness, not which is imputed, being received from another, but which every one hath within himself, trusting to this foundation: That because every thing receives its name and essence only from the form that is inherent; hence they gather, that none should be accounted just but those only, whom their own life and not another's makes righteous. If they understand it of Formal Righteousness only, and not Judicial, it hath no absurdity, and may, without any inconvenience be granted to them. But what then? what is this so much to the purpose? for this is not the matter of debate, what we are, or are not, formally in our selves; but what the Sentence of the Judge doth judicially determine concerning us. We contend not about Habitual Righteousness, but Evangelical Justification. For it is one thing to dispute about Righteousness, and another to dispute about Justification.

A twofold  
Error of the  
Papists.

Formal Righteousness,  
Judicial Righteousness.

To justify according to the Papists, is nothing else, but to make righteous.

But these Logical Divines confound these

TWO

two with one another too unskilfully, defining Righteousness thus, as if it were nothing else but to make righteous: Or if there is any difference,

Two parts of Justification, of which the first consists in remission, the other in works of Faith.

*Alphonfus in  
Toscan. Christ.  
Relig. p. 456.*

The other part of Tridentine Justification.

this is the manner of it, that our Faith in Christ is by no means the cause of perfect Righteousness, but only the beginning of that which is to be perfected: And that we do not therefore stand as righteous in the sight of God, because our sins are forgiven us, and we are reconciled to God for Christ's sake. Though also they do not deny this, that in this very remission or reconciliation, whereby a wicked man is first justified before God through Faith and the Merit of Christ; some part of humane Justification is contained, which also is necessarily requisite. But they say that it is not enough, that sins are forgiven, and that we are reconciled unto God (which is the first part of Justification) unless another part also be added thereto, which compleats the former; which, of what sort it is, you may see here by their own words. When first, say they, man begins to detest sin, as offensive to God, and so of a wicked man is made just, and reconciled, at one and the same time, and in the same instant God infuses his Grace, waiting no interval of time: which Grace, where it comes, there we having received inward Renovation by the Holy Spirit, receive Righteousness and are made truly righteous before God: And this is that

that other part of Justification, whereof I spake, without which no Righteousness is truly perfected; because it is most certain, that God justifies no man, or pronounces no man just, but him whom by the gift of his Spirit through internal Renovation he makes righteous, and cloaths, adorns, and endues with Righteousness, &c.

*Answ.* Why should I answer these men in many words? If they understand it of the Power of the Divine Bounty; I grant that there is nothing which the Infinite Power of the most high God cannot do: But it is not the matter of our Controversie, what the heavenly Grace can, but what it will do. Neither doth it follow as a rational consequence, because that the Almighty Grace of God can make us just, that therefore we are made just: Therefore either prove that there is any man endued with such a Righteousness, which doth not always stand in need of the Mercy of God: Or confess that which is the truth with *Augustin*, that all assurance of our Justification acquiesces in the remission of sins only through the Mercy of God.

*Aug. de perf. Just.* For that is not sin, which is not imputed for sin; *ibid.* Whosoever says, that after the remission of sins received, any

man hath lived, or doth live so righteously in the flesh, or that he hath no sin, contradicts the Apostle *John*, who says, It we say we have no sin, &c. for he says not, we had, but we have.



*Against the Tridentines, who deny that we are Justified by Mercy or Remission only.*

**B**UT it pleased the *Tridentine* Senate to determine otherways ; for this is their Opinion, That Justification is not purchased by God's pardoning Grace only, but by the commendation of Vertues: But let them again hear, what *Augustin* answers them to the contrary ; who in opposition to the *Tridentine* Opinions refers all to the Grace of God only, and to Imputation, writing these words : All the Commands of God, (saith he) are esteemed to be done, when that which is not done is forgiven. A very short sentence, if it be reckoned according to the number of words. But if we rightly consider their efficacy, who sees not that all the buildings of the Adversaries, whereby with so much ado they establish their inherency, are utterly overturned by this Answer of *Augustin* ? Which that it may appear the more evidently ; First, Let us gather the assertion of the Council, on which all their defence seems to lean, into the exact form of an Argument, according to the art and use of Disputants, which should rather have been done by them : And then let us see what should be answered by the Authority of Learned Interpreters.

*The*

*The Argument of the Tridentine Council.*

*Argument.*

*Ma.* Whosoever observe all the Commands of God, they have an Inherent Righteousness, and that which is their own. For Inherent righteousness.

*Mi.* Whosoever keep all the Commands of God, are esteemed for righteous before God.

*Concl.* Therefore they that have a Righteousness, which is their own and inherent, are justified before God.

*Answer.*

The smoke of this Argument will easily vanish, by using the distinction of *Augustin.* Therefore we answer the *Minor* by

the Authority of the Doctor: For there is a twofold manner of keeping the Commands; one is, when whatsoever is commanded by God is done. A twofold manner of keeping the Commands.

And after this manner the Son of God only is righteous, of whom only it is said, In the Volume of thy Book it is written of me, I come, that I might do thy will, O God, &c. The other is, when that, which is not done, is forgiven. Psal. 39. And after this second manner we are righteous, that is, we are accounted for righteous, not upon any

account of Merits, but only by the pardon of those things that have been done amiss: Wherefore by retorting the Argument upon the Adversaries, we may dispute after this manner.

*The retorting of the Argument.*

*Ma.* The observation of all the Commands of God, procures true Righteousness to men.

*Mi.* The keeping of all the Commands is performed, by remission and imputation, when that which is not done is pardoned.

*Concl.* Therefore by Remission and Imputation real Justification is procured for us.

The *Minor* is upheld by the legitimate Testimony of *Augustin. lib. Retract. cap. 19.* But the

*Tridentine* Heroes do here answer:

*August. lib.*

*Retract. c. 19.*

That is true indeed as it is understood of the first Justification, but not of the second. For by such an usual Scheme of Sophistical Speech they use to baffle the most evident Oracles of Scripture concerning our free Justification by Christ. As when *Paul* reasons of Faith justifying freely without Works, they interpret it thus, that it is said of the first Justification, which consists of Remission only and Reconciliation by Faith. But that there is another Justification, besides this, which by inward Renovation is begotten of Inherent Righteousness, to which they attribute the much more excellent part of true Justification.

Justification. But here again *Augustin* helps, by confuting this idle Tale with sound speech; who writing of this same second unjust Justification of theirs, Our very Righteousness, saith he, though it be true, because of the end, or true good, to which it is referred; yet it is so great in this life, that it consists rather in the remission of sins, than in the perfection of Vertues. Yea the same *Augustin* elsewhere adjudges the Life of the Regenerate how laudable soever, to a Curse, if it is to be judged in a separation from Mercy. What then? *Augustin* curses all the Righteousness of Humane Life without the Mercy of God. And should not they of *Trent* be accursed, who are not afraid to curse those, that with *Augustin* affirm, that all the comfort of our Justification relies upon the Mercy of God only, forgiving us our sins for Christ's sake?

Let us add hereunto the reckoning of *Oecumenius*, lest we should not be too sufficiently guarded with Witnesses, who commenting on the words of *Paul*, *Rom. chap. 3*. Wherefore, says he, all, after they believed in Christ, are justified freely, bringing Faith only with them; and also intimating, what that is, wherein all the assurance of our Salvation is placed, he introduces the remission of sins only, in these words, Being washed from our sins by Jesus Christ, &c. And again confirming this same, and asking how this Justification is brought to pass; he makes answer himself, saying, By remission of sins;

*Oecumenius in  
cap. 3. ad Rom.*

which we have in Christ Jesus. And soon after demonstrating the same more evidently, *viz.* wherein Righteousness, or the *Oecumen. ibid.* Justifying Grace of God chiefly consists: Herein says he, that men who are dead in sins, may be justified by the remission of sins. Behold a demonstration of Righteousness set before you, that not only God himself is righteous, but also justifies his People by the Faith of Jesus. By which there are two things which you may see to be very evident: First, That all power of justifying is placed in Faith only, according to this man's Opinion; where he says, bringing Faith only with them: and then, That against the *Tridentines* he teaches, that all this Justification, received by us from God, consists in the remission of sins: For what is more evident than this speech? All Justification, which proceeds to us from God, consists either in the forgiving of iniquities, or in the covering of the same, or in their not being imputed, &c.

And these things we have said hitherto, are taken out of *Oecumenius*, to whom, if we must agree, what credit then should be given to those Catholick *Tridentines*, who deny that they are justified by the remission of sins only? which how contrary it is to all reason, I need not plead against them with many Arguments, because they ought to be convinced of falshood by nothing more than by their own Actions. For who looks into the Lives of those Popes, Cardinals,

Cardinals, Bishops, Monks, but he may easily perceive by those things which he daily sees, that there is nothing whereof they stand in greater need, or desire more ardently, than the gracious Clemency of God, in forgiving those sins which they have committed? This doth appear both many other ways, and also it is most evidently testified by their publick and daily wishes, suffrages and prayers. In their Temples, in their Liturgies, in the Solemnities of their Masses, in their Antiphonies, what other thing do they cry for, what do they request of God, but that they may obtain the pardon of their own sins, and the sins of their Parents and Benefactors? Otherways what is the meaning of those words daily repeated in the Prefaces of their Masses; *Let the Almighty and Merciful Lord give unto us the indulgence, absolution, and remission of all our sins, &c.* What is the meaning of so many Advocates in Heaven. Patrons and Favourites, to obtain Mercy from God? Moreover, to what purpose are those words, wherewith they daily confess to God, and blessed *Mary*, and all Saints. And again, when they, days and nights without measure and end, vehemently call upon the He-Saints and the She-Saints, and chiefly the blessed *Mary*, with such sort of cryes: *By thy pious interposing, wash away our faults. O most holy Virgin, Mother of Grace, I am unworthy of Grace, and less than all thy Mercies. My sins standing in opposition, O most holy! I deserve not to be heard by thee. O immaculate! hide not thy face from me so wif-*

Out of the  
Roman Mi-  
ser.

*rable a sinner. O Star of the Sea! suffer me not to wander from the way, but by the guidance of thy Light deliver me from the darkness of sins. O Queen of Mercy! do not lose the renown of thy Ancient Mercy in me a miserable sinner. Hail Saviouress: Redeem me, O Redeemers! My sins burden me. The World wraps me up. I have sins. I know not Merits. O most bountiful! take away my sins; draw me from the World, &c.*

I beseech you, good men, what is the meaning of these Monsters of Religion? If those things be true, which your prayers declare, how is not your Doctrine false? with what Solder or Glue will these things so dis-joynd cleave to one another, that they who by an assiduous deploring of their sins, confess themselves to be sinners; the same men should seem to themselves to be formally just and perfect men in the sight of God by inward Renovation? that they should say they are less than the Mercies of the holy Virgin, and in the mean while the Mercy of God should be less than that it can justify alone? That they know not Merits, and yet bring in no other thing but Merits to make Justification perfect? What a contradiction is this of the Divines? Or who should suppose them worthy to be believed, who contradict in their Temples, that which they dispute for in their Schools? For they pray so, as if they were void of all Righteousness. But in Councils they so behave themselves, as if no Unrighteousness were inherent in them, and as if nothing were wanting to perfection of Righteousness.

teousness. Now, these things being so, what remains to be said to these Men, but that with *Hierom*, we should say this : Let those Men either defend what they say, or forsake what they cannot defend. The Prophet cries, It is the Lord's Mercy that we are not consumed, and those Men hope, that they shall not be saved by Mercy only, but shall be Righteous before God, by the Righteous performance of Works.

*Isaiah* so great a Prophet, or rather Evangelist, under the sense of his sins, confesses his lips are unclean. And the same

elsewhere says, We have all gone *Isai. 5. 53.*

astray, like Sheep. *Daniel* in his Prayer laments, We have sinned, *Dan. 9.*

we have done wickedly, we have behaved our selves unrighteously, and departed from thy Commandments, &c. And lest any Man should pretend that these things were signified by the Prophets, not in their own Name, who were Saints, but in the person of the People, the Prophet presently made confession of himself, adding, Whilst I was yet praying, and confessing my sins, and the sins of my People, &c. *Abraham* and

*Sarah*, though praised upon the account of their Faith, were rebuked *Abraham and Sarah.*

in their laughter, and their very thought was rebuked as a point of *Genes. 22. 17.*

unbelief, and their silent Motion of Heart was not hid from the knowledge of God though they were not Condemned of distrust, because they laughed. *Moses*, than whom none

was



was more familiar with God, after he had received so great a power of grace, yet he offended at the waters of strife, and did not obtain to enter with his Brother

*Moses*

*Aaron*

*Nat. 143.*

*Peter.*

*Mat. 15.*

*Aaron* into the Land of promise.

*Peter* the Apostle in whom so great gifts of grace received shined forth, yet he is almost drowned, and deserved to hear, O thou of little Faith, wherefore didst thou doubt?

If there was little Faith in him, I know not in whom it is great: Except in those successors of *Peter*, and the Fathers of *Trent*. *Paul* himself though he was taken up into the third Heaven, yet writing to the *Philippi-*

*Paul.*

*Philip. 3.*

*ans*, openly professes, that he had not yet attained unto that which he sought for, but having forgot those things that were behind, he pressed forward with all his might, towards those things that were before. And does any in this life hope to attain unto that, which *Paul* with all his endeavours, was not able to attain unto?

But why should I prosecute this matter any further? The Moon shall be confounded (said the Prophet) and the Sun ashamed, when the Lord of Hosts shall reign before his Ancients gloriously: and in another place, the Heavens are not clean in his sight, and he charged his Angels with folly. The Moon is ashamed, and the Sun confounded, and the Heaven is covered with Sack-cloth. Wherefore then are not the *Tridentines* affraid to appear in the presence of  
so

so great a Judge, as if they were free from all guilt, whilst they have nothing to trust to, but their own Inherent Righteousness?

*The frivolous Objection of the Adversaries, is more largely examined and confuted.*

**B**UT what shall be said to those *unruly Persons and Deceivers*, who though they have undertaken a cause, that they cannot defend, being convinced by so many Testimonies of Scripture and Examples. Yet such is their obstinacy, they do not submit to the Truth, when they are overcome by its Evidence. What then have they to say for themselves? By one you may understand what they all are. *Judocus Tiletanus*, a Commentator upon the Council of Trent, arguing against *Chemnitzius*, thinks his cause is well enough defended by this curiously contrived Sophistry. Whereas the Holy Scriptures refer all the concernments of Man's Justification, to the Grace of Remission only, he interprets it thus by the Authority of the Council: To wit, he acknowledges it to be true in the first Justification, or in respect of the beginning of Justification: For they say, when a wicked Man is first Justified by Faith, no Works, or Merits of Works go before; but by the free grace of God for Faith, and the Merit of the Son of

*Judoc. Tiletan  
in defence of  
the Council  
of Trent. pt. 1.*

of God the Mediatour, he is received into favour, obtains a Pardon, and is made an Heir. Well said: But what then Sirs; do ye think that this is not sufficient to Establish a Man in everlasting Felicity? No indeed, if your Opinion be true, unless there be added hereunto in the lives of those that are come to years, a perfect Obedience to the Law of Righteousness, which they affirm to be easie, and possible to every Man. And because Human frailty can by no means attain unto this: Therefore there is need of the assisting grace of God, which being altogether infused at once, as *Alphonsus* affirms, doth so renew a Man in the Spirit of his Mind, and endues him with so great Charity, that there is nothing so hard in the Law of Commandments, but he can perform it with ready Obedience: Whence it comes to pass, that he is called Righteous, not only by Name, and by Imputation. But is in very deed, and as they speak, really Righteous, and Merits Eternal Life.

Ye have here briefly set before you, a Summary of Catholick Divinity, concerning the perfection of Righteousness, which, though there is no Man, but sees how absurd and unreasonable it is; yet that it may appear the more evidently, it will not be a miss to reduce all the debates of the Adversaries, into a short form of argument.

*The*

*The Tridentine Argument.*

*Ma.* Whosoever perform all the Commands of God, they are truly Righteous, not by Imputation, but by true Vertue, and Merit Eternal Life.

*Mi.* The Regenerate by renewing grace, obtained through Faith, and the Merits of Christ, perform all the Commands of God.

*Concln.* Therefore the Regenerate are not only accounted, but also are really made Righteous by grace, and Merit Eternal Life.

In this one Syllogism, ( if it be attentively considered, ) as in a little Map, all the Pollution and Deceit of the Popish Doctrine is comprehended; and it is no hard thing to answer it.

And first, I would not unwillingly grant them that which they assume in the Major; for the Laws appointed by God, comprehending all Righteousness within the limits of their Circumference; if there were any Man whose life was exactly squared according to the strict Determinations of this Law, and defective in no Circumstance, I should esteem him to be worthy, not only of the Title of Righteousness, but also of the Rewards that are due to a Righteous Man.

Let us proceed to the other parts of the Argument. The Minor follows next, But the Regenerate in Christ, whom Faith hath once justified,

justified, having just now received Divine grace, they attain unto such a degree of Charity, that they are wanting in nothing that is requisite to the most perfect Obedience of the Law. But I would fain know where those Regenerate Men are, and who they are, for it is abundantly evident, that they who are the maintainers of this Doctrine, are no such Men themselves. Their lives are so well known, that there is no need of other Arguments to prove it. They brag of so many and great things about Righteousness, Grace and Charity, whose Vertues, (whereof they so much boast) and manner of life, if they be compared with their profession, what is more disagreeing? What more differing from Righteousness? Whereby hath Peace and Grace less flourished, and Iniquity more abounded in manners?

In what times hath the love (if not of all, at least of most Men) waxed so cold? It is needless here to complain of the vulgar. This complaint chiefly concerns those that sit in the Chair of *Hierarchy*, and are employed in Ecclesiastical Functions, and I wish there were not as just cause thereof, as we see in most of them. But perhaps they will defend themselves by the example of the *Pharisees*: Of whom it is said, that they sat in the Chair of *Moses*, and taught that which was true, though they did not act according to what they taught. And indeed, the Example whereunto they compare themselves, would please me well enough; unless I judged them to be worse than the *Pharisees* of those days: For though the  
lives

lives of those Men are Condemned, yet their manner of Doctrine was not so contrary to Divine Institutions; but the case is otherways with them: For not only their lives are far from that Righteousness which they teach, but their Doctrine also concerning this Righteousness, and many other things is without any Foundation from Scripture.

But you may say, what then? Doth Christ the Bride-groom forsake his Bride? Or is his grace lessened, that he is unwilling or unable to help his Servants? What think you of Charity? Which being the fulfilling of the Law, according to the Testimony of the Apostle, will it do nothing in the Hearts of those, in whom it is shed abroad, towards the fulfilling of the Law of God? I hear your Objection, and thus I answer it: Christ neither doth, nor will forsake his Church. Yet notwithstanding, he is not so present with his Church at all times; but that he leaves some Frailties and Imperfections in her. And the Bride doth not so fully enjoy her Bridegroom, but that she hath sometimes occasion to complain, as it is in the Song of Solomon. I sought him whom my Soul loveth, I sought him, but I found him not, the Watchmen of the City found me, &c.

*Cant. 3.*  
Grace, Charity.

But as touching Charity, and an habitual gift of grace, about which *Thomas* reasoned so largely, we also detract nothing from it, as we have said before. But this grace hath  
its

Charity was  
given to re-  
new us, not  
to justify us.

its own degrees and measures, and bounds wherein it is contained. For Charity is not given to justify any Man by Working, neither is so great a power of Divine grace, communicated to any Man in this life, as to fulfill all Christian Righteousness in every iota and Tittle. Though it be certain, that the bounty of God beautifies the Church with many and great Ornaments, yet he doth not cause her to arrive at so great perfection in this World, but she always hath need of the mercy of God, and the Remission of sins. Indeed he preserves his Saints, and enriches and ennobles them, that they never perish, but not so, that they never sin. This fulness of grace, the Father bestowed on his own Son, by a singular prerogative of his Will, that all might receive of his fulness, for God gives not the Spirit to him in measure; but he hath not dealt so with others, but he hath given to every Man according to the measure of the Rule, whereby he distributes to us, lest we should glory without measure, or stretch our selves too far above that grace, which is given to every Man according to the measure of the gift of Christ. Therefore let no Man arrogate unto himself, that which belongs not to him, but that which belongs to us is this: We know in part (as the Apostle speaks) and we prophesie in part, and now we see through a glass darkly. But when that which is perfect is come, that

2 Cor. 10.

Ephes. 4.

1 Cor. 13.

that which is in part, shall be done away. Therefore, perfection not being attainable, let us be content with that, whereof we are capable, and leave that fullness of perfection, which is void of all sin, to him, to whom only it is due. And let us not be seduced by a foolish perswasion, to conceive a desire of seeming to be that which neither we can be, nor any of our Fore-fathers ever were. Let us look back to the times and manners of Men, let us view the lives of the *Patriarchs*, Captains, Kings, Prophets, and the greatest Heroes. Of whom no Man can say, that they were strangers to the grace of God: And yet there is not one of them all, in whom *Hierom* finds not something blame-worthy, in writing to *Cresiphon*, and doth not except so much as the Apostles themselves, and the Evangelists: Moreover, let us search into all the People of the Old Testament, and their Actions. Whereas the Law was given them by *Moses*, do we suppose that they were utterly separated from Divine grace? Though the *Messias* was not yet come, yet the Faith of the *Messias*, the Calling and Election of God was not wanting to them; Amongst whom also there appeared many evident instances of Divine grace, who also being adorned with all kind of Vertues, thought no less of themselves, than the Catholicks of our time: And yet, what says the word of God concerning them? *Moses* gave you the Law, and none of you all keep the Law.

The Church of God in this life, is never so perfect, but that she hath need of the Mercy of God.

Joh. 7.

Z But



But it may be objected, so great a power and abundance of Heavenly grace, had not yet shined forth in these days, as afterwards the *Messias* brought with him at his coming. I hear what you say, but what do you infer from this? Do such Men think, that by the help of this grace, they can do that, which the others could not do; that is, that by living Holily, they can attain unto all things that are requisite unto Righteousness, or perfect Obedience of the Law? But suppose it be so, as Christ then objected to the Pharisees: Did not *Moses* give you the Law, &c?

In like manner any Man may object to you: Did not *Paul* a Servant of Jesus Christ, a proclaimer of the Gospel, a teacher of the Gentiles, a chosen Vessel; did not he in writing to *Timothy* and *Titus*, prescribe a Law to you Bishops, Presbyters, Deacons, shewing in a Compendious Speech how ye ought to behave yourselves in the Church of God, and what manner of Men it becomes those to be, who are overseers of the House of God.

1 Tim. 3.

*A Bishop must be blameless the Husband of one*

*Wife, Vigilant, Sober, Modest, given to Hospitality; apt to teach; no Drunkard, not greedy of filthy Lucre, but Meek, not a Brawler, not Covetous, one that ruleth well his own House: having his Children in subjection with all decency. Not a Novice, not puffed up, having a good testimony of them which are without.*

And yet who among you so Administers his Office, that nothing is wanting to him, in the Catalogue of all these Vertues? In the management of which Office notwithstanding, if he do perform the chief things indifferently

ently well, he loses not the name of a good Bishop. Just so it is in the fulfilling of the commands of God, and the performing works of Righteousness. For, as *Hierom* asserts, to have all things, and to lack nothing that belongs to his Vertue, that did no Sin, neither was guile found in his Mouth.

*Hierom. ad  
Cresspon.  
Dial. 1.*

Now if you can never, or but very rarely find in the person of one Bishop the performance of a few Duties belonging to his Office, what should be said of those things, which being commanded by the Lord himself in the Gospel, belong alike unto all; as when he gives precepts of mutual Charity, of forgiving Brethren, of every Man's taking up his Cross, which if a Man refuse, Christ looks not upon him as a Disciple: Of Faith in God, which is not tainted with any wavering: Of Meekness and Humbleness of Mind, resembling the simplicity of little Children: Of Chastity which doth not allow so much as an unclean glance of the Eye: Of bounty towards all Men: Of perfect Patience towards our very Enemies, and the most exact Purity, which is void of Covetousness, and whose treasure is laid up in Heaven, which is not tickled with any ambition or vain Glory, and designs it self wholly and all that it hath for the glory of Christ only.

But why should I enlarge any more upon those things, which no Man can easily set forth by Words, and with much greater difficulty can he frame his Life according to them?

So great is the severity of Divine Righteousness, which suffers no rash anger, nor the least reproach cast upon a Brother, nor so much as an idle word to go unpunished.

*Hierom. ad  
Ctesiphon.  
Dial. 2.*

Christ commands our Speech to be Yea, yea, and Nay, nay, telling us, That what is more than this cometh of Evil, upon which place let us hear the interpretation of *Hierom*: Who of us, saith he, can avoid being lyable to this fault: Seeing we must give account for idle words in the Day of Judgment? If anger and reproachful speeches, and idle talking are lyable to the Judgment, the Council, and Hel-fire; what punishment will be due to unclean lusts, and covetousness, which is the root of all Evil, &c. Hitherto are his words.

*Precepts of  
Evangelical  
Righteous-  
ness.*

But wherefore is it, that we are commanded, to suffer him, that takes away our Coat, to have our Cloak also: And when any Man strikes us on the one Cheek, to turn to him the other, to give him that asketh, and not to withdraw from him that would borrow of you, to love our Enemies, to do good to them that hate us, and to pray for them that persecute us, and despitefully use us. Perhaps such a one, as performs all these things, may be found in the Family of the Catholicks: Verily *Hierom* could not find so rare a bird, as he speaks, amongst all that he knew. Now if we that are Christians, are commanded by God to pray for them that persecute us: What

What will become of those, that are so enraged with a Spirit of Persecution towards the Innocent Servants of Christ, and cause so great Slaughters, Tumults, Conflagrations, and Murders, such dreadful Tragedies, and mischiefs every where amongst the People of the Lord? By whose implacable fury and outrage so much Christian Blood has hitherto been shed. And yet after all these abominable cruelties, How comes it that the ringleaders of them, and chiefest incendiaries, are not ashamed to talk in their Councils of the perfection of Righteousness, and of Grace, and Charity, which is the fulfilling of the Law?

But let us return to the subject matter of our present discourse. Mark 9. Our Heavenly Lawgiver proceeds in instructing his Disciples to a perfect contempt of this World, so that he commands us to cut off an Hand, an Eye, and a Foot, when it offends. Suppose it be spoken Figuratively, to signify those things, which are nearest and dearest to us in this Life, do we think it an easie matter, (that I may speak in the Language of *Hierom*) suddenly *Hierom.* to tear away a thing so beloved for some offences? And in another place the Lord gives this command: If thou wilt be perfect, go and sell all that *Mat. 19.* thou possessest, and come and follow me. Though this was said to one Man only, yet nevertheless, (as I suppose) this is given for a warning to all Christians alike,

to bridle their unruly affections, of whom every one should be in a readyness, to forsake all things, that upon any account hinder their progress in true Righteousness.

Hereby ye do see, O ye Fathers of *Trent*, what the Doctrine of Christian Righteousness requires of you. Therefore weigh yourselves in this balance, and frame your Life according to these Rules of Perfection, who make so much ado in pleading for inherent Righteousness, and the merit of Works, and

Popes.

Cardinals.

are not willing to be justified by remission only. Therefore let the Pope cast away these vanities of high-flown Pride, these Bulls, and vain Titles, and these Royal and more than Royal Dignities of *St. Peter*, which do not at all agree with the Spirit of Gospel-Renovation. Let the Cardinals, if they be Church-men, cast off this Pomp and Magnificence, which they take possession of beyond the bounds of their calling. But if they be secular Men, let them behave themselves with greater moderation in secular Affairs.

- If the Bishops, Arch-bishops, and their Collegues, the Abbots, and the Church-governours adorned with their Miters, would be accounted the Successours of the Apostles, and not the Pharisees, let them leave off so to enlarge their Phylacteries, and diminish their Worldly Grandeur and VVealth, wherewith they are too much puffed up, and learn to contain

Bishops, Governors of the Church.

tain themselves within the bounds of Apostolick moderation, that, after the manner of the Apostles, they may grow truly rich in Christ.

The Orders  
and Rules  
of Monks.

Christ doth not acknowledge them for Servants, that serve two Masters. Therefore if the Monks and Religious Orders would be Christians, let them cease to be *Franciscans*, *Dominicans*, &c.

If they profess Christ to be their Lord, let them call themselves by his Name, whose profession they have taken upon them, and forsake those Idols, and irregular rules. Christ Jesus in the Gospel could not endure his Disciples, when they did but mutter with one another about the degrees of Dignity.

And what else hath this Holy Mother Church of *Rome* been striving for these many Years; in raising debates with other Churches, about Primacy, but that she might have the Superiority, and all others be subject to her Dominion. And what other thing are all the Cities, Nations, and People in league with her busied about: Or for what purpose is all this Slaughter and Persecution through the whole Christian VWorld, at this day, but that they may by all means Establish and protect the Dignity of their Mother Church of *Rome*? But how these things agree with Charity, and the perfection of Evangelical Doctrine, let themselves judge.

The strife  
about Pri-  
macy in  
Churches.

But wherefore do I so much enlarge upon this matter? The reason is, to make it evi-

dently appear, that, when the *Tridentines* have said all they can, yet the whole concernment of our Salvation and Justification consists not in our Merits, and Mercenary VVorks, or Integrity of Manners, and Holiness of Life, but in the gracious favour of God: VVhereby he not only renews the Inner-man, but delivers the whole Man, both outwardly and inwardly, from the bondage of Death, wherein he was wretchedly ensnared; frees him from the Curse, redeems him from the slavery of Satan, and a state of Damnation, forgiving all his Sins, and daily offences, whereby he most justly deserved Eternal Destruction.

Now these things appearing very evident, what remains, but that either the *Tridentines* should lead so Holy a Life, as being weighed in the balance of Righteousness, hath no need of the Pardon of Sins: Or if they cannot do that, let them lay down their *Pharisaical* Pride, and acknowledge with other Sinners, that all the blessedness, which comes by Justification, lies only in the mercy of a gracious God, who deals not with us according to our Sins, and though he may justly, yet he doth not impute our Evil deeds to us. As the Apostle

teaches us out of that Prophetical  
 Psal. 31. Psalm: VVhere the *Psalmist* explaining the true blessedness of

Man, says, Blessed are they, whose Iniquities are forgiven, whose Sins are covered. Blessed is the Man. unto whom the Lord imputeth not Iniquity. Now if the forgiveness of our Iniquities is sufficient to blessedness, is it not also sufficient to Justification? But

But what else is our Justification, but blessedness? As *Oecumenius* bears witness: Blessedness is the highest degree of good things. Which if it be true, what other thing will those Men require, to make Justification perfect? To

*Blessedness the highest degree of all good things.*

wit, a Supernatural infusion of Grace, as they call it, whereby being purged from all pollution of Sin, we are not only accounted acceptable to God, but in reality are unspotted, and partakers of the Divine Nature: About which matter let us hear the arguing of *Lorichius*. The force of whose argument consists in this.

*Lorichius cap. 8. Of the Remission of Sins.*

*Argument.*

*Ma.* The Spirit of God dwells in the regenerate.

*Mi.* The Spirit of God dwells not where there is any Sin.

*Con.* Therefore no Sin remains in the regenerate.

*Answer.*

No Man discovers the deceit of this argument better than *St. Paul* himself, who complaining of himself, and deploring his misery, could not, according as he desired, totally root out the strength of Sin out of his Flesh, though



345 *Of Free Justification by Christ.*

though he was held in Captivity against his will, and yet no Man can say, that he was void of the Grace of God. But let us more accurately examin the reason of the Argument : Which seems to draw its chief force from things privatively opposite; for Sin and Grace are privatively opposite. Which cannot consist together in the same subject. Whence this Reason of the Argument follows.

*Argument.*

*Ma.* There is no Union of Sin with the Grace of God.

*Mi.* The Regenerate stand in the Grace of God.

*Con.* Therefore no Sin remains in the Regenerate.

*Answer.*

A Twofold  
kind of Sin.

Here there is need of a Twofold distinction; To wit, of Sin, and of the Sinner.

Reigning Sin. For as one Sin is reigning, and another is not reigning : So there is more then one sort of Sinners. For though both the Godly and the Ungodly Sin : Yet not after one and the same manner : For that Man Sins one way, who rushes upon all manner of Wickedness against his Conscience, and wittingly and willingly perseveres in sin without Repentance; of whom it is

is said, *John 3.* He that worketh unrighteousness is not of God; And that man sins another way, who is rather overcome by his infirmity, than yields willingly to the sinful inclinations of his flesh, though sometimes he slips into the evil, that he would not: And nevertheless with his mind obeys the Law of God, and endeavouring after Holiness, in the midst of his sins he strives and cries out against them. Therefore I answer with this distinction of the *Major*; which I deny not to be true in those, who living according to the flesh, wallow in all filthiness without measure or shame: Of whom *Paul* said expressly; If ye live after the flesh, ye shall die; but yet it must be acknowledged after the Example of the same Apostle, that the Holy Spirit of God dwelling in us, may consist with infirmities in the Regenerate. And oftentimes after this manner the Apostle joyns the Old Man and the New Man in the Regenerate; the Law of the Members, and the Law of the Mind; the Flesh striving against the Spirit, and the Spirit against the Flesh; as when speaking of himself, he testifies: Therefore I my self with my mind serve the Law of God, and with my flesh I serve the Law of sin.

Sin not reigning.

Romans 8.

The Saints themselves sin sometimes.

As this disease of infirmity, being never idle in the Saints, doth often drive them into great and grievous sins, and brings them to such distress sometimes, that for a season they seem like unto the wicked, forsaken of God. and

and void of all Faith and Consolation : But God in his infinite Goodness never leaves them so destitute of his Mercy, whom once he hath planted in his Son by Faith, but that he puts his hand under them, when they fall, that they are not broken to pieces ; and again he stretches forth his hand unto them to reduce them from their sins. Though he is greatly offended and angry at their wickedness, yet in his wrath remembering Mercy, he doth not cast them off for ever. This appears evidently by the known Examples of *David, Peter, Manasseh, Evah, Adam, Aaron, Miriam, Solomon,* and

They that sin finally.

The Saints, though they fall sometimes into sin, they do not continue in sin.

others. And this is the difference between the godly and ungodly, that though both of them fall into grievous sins against their Conscience, yet in this they are distinguished : the wicked run head-long on in their sins, and taking pleasure in them, not only for a while, but through their whole life give themselves up to the bondage of corruption, and take no care to return unto God by Repentance ; but the case is contrariwise with the Godly and Regenerate ; for though they may sin securely for a time, and reigning sin may have dominion over them for the present, yet nevertheless by the Grace of God they are brought to the acknowledgment of their sins, and are recovered by Repentance.

Therefore I answer to the *Major* with this restriction : It were so, except Remission came together

together with Conversion, without which Divine Grace hath no place in sinners. Now, though Conversion may seem lost for a season by the falls of the Saints, yet notwithstanding the Regenerate are not cast out of the favour of God, in as much as they are not finally forsaken. Otherways if any sin of infirmity should utterly make void all the Grace of God, how was the Grace of Christ sufficient for *Paul*, when he was buffeted by a Messenger of Satan? or how is 2 Cor. 12. his strength said to be made perfect in weakness? Moreover, how else is that saying of the Apostle true, Where sin abounded, grace hath superabounded, if Divine Grace hath no union with any, but them that are arrived at perfection?

But here again there arises an Objection out of *John*; Whosoever is born of God cannot sin, &c. And what is concluded from hence? Therefore he that is truly regenerate in Christ, is free from all pollution of sin. The same fallacy returns again, from that which is said in a certain sense, to that which is said simply. If the signification of the word (sinning) be taken simply in this place, for any kind of sin, in this sense it is false, which they assume, by a wrong interpretation of *John*.

A Fallacy from that which is said in a certain sense to that which is said simply.

But if it be understood of those only, who wilfully give themselves up to work wickedness, or through obstinate malice allow them-

themselves in sinning, and resolutely persevere therein; I confess that which they cite out of the Apostle is true of such; to wit, that they are not of God, who sin after this manner, which yet cannot be truly said of the regenerate that are born of God. Therefore the difference should be observed, not only of the things which are committed, but much more of those that commit them: For the same disease of corrupted Nature, and inclination to sin, abides in both, which nevertheless the Regenerate suppress by struggling against it, resisting their vicious affections, as much as in them lies. Howbeit they are not so perfect and entire, but that sometimes they wilfully fall into gross sins; but they do not continue in them, but at length return to God by Repentance: Therefore let us grant that, which neither can be denied, nor ought to be excused; that both the godly and ungodly, by reason of the common Law of Infirmary are liable to sin; but yet they differ very much in their purpose and continuance. *Solomon* knew this difference, and therefore spake of it, *Prov. 24.* The righteous man, though he fall seven times, yet he rises up again; *Prov. 24.* but the wicked fall into mischief.

Perhaps they of *Trent* themselves will not deny, that there is some natural infirmity common to the godly and ungodly, which makes it possible for them to sin, if they will; but they deny that the godly can will to sin, because by a voluntary receiving of Grace they are endued

dued with so pure Charity and Innocency, that being polluted with no spot of unrighteousness, they are not only accounted clean and undefiled by imputation and the remission of sins, but are in reality righteous and unblameable by the true possession and exercise of Vertue. But where will they find those righteous men, that dare profess themselves free from all guilt of sin? As I may speak it of all the other Apostles, so here I would ask them particularly of *John*, whom they quote, whether they think that he himself should be reckoned in the Catalogue of the righteous, who are not rainted with the least spot of sin? Let us 1 John 1. then hear the Apostle confessing of himself: If we say that we have no sin, we deceive our selves, and the Truth is not in us. Now then, if so great a Disciple of Christ, and one so dearly beloved of him, durst not plead a total and perfect freedom from sin, nor could do so without a Lye, dare those *Tridentine* Seducers attribute that unto themselves? and do they suppose that the World can be so blinded by them, that it doth not easily take notice of, and detest their manifest Lyes, Deceits, and Impostures, and so great an impudence in Lying and Deceiving.

Pious Reader, what Testimonies of greater Authority dost thou look for? That which the *Tridentines* affirm the Apostle denies. If they say true, the Canonical Truth is a Lye: But if it be blasphemy to entertain such a thought, must not they of *Trent* be Lyars? What need is there

to

to prove it? I will express it in a word. The Testimony of Scripture, the Consent of Nature, the Experience of all Ages, the Judgment of the Learned, the Sayings of the Antient Fathers, the Examples of all the Saints, the general Opinion of all good men, the guilty Conscience of evil doers, the constant Prayers of the Church, her Complaints and Tears, the Rebellion of the Flesh, the wicked Imaginations arising in the Heart, the Deceit of Errors, the Groans of troubled Spirits, the Disturbances incident to a Mortal Life, and Death it self common to all men: Moreover, the constant Confessions of the Papists, and their often repeated Absolutions; what is the meaning of these so many and weighty Arguments? What is it that they declare, but that the Righteousness attainable in this Life, is either none at all, or such as *Augustin* describes, that consists more in the remission of sins, than in the

*August. de Civitate Dei,*  
l. 19. c. 17.

*August. in Joan. Tract. 4.*

perfection of Vertues? And lest any should flatter himself with hopes of perfection in this Life, let us hear what the same *Augustin* commenting upon *John* infers: Let not sin reign in your mortal body: He says not, let it not be. but let it not reign: For, as long as you live, of necessity sin must be in your Members: Yet let the dominion be taken from it; let not that be done which it commands, &c. And again writing to *Macedonius*; Who of us is without sin? And presently again repeating the same: But who in this

*Aug. Epist. 54. ad Macedon.*

Life

Life is without some sin? But him we call good, whose goodness prevails; and him we call best, who sins least. Therefore those whom the Lord himself calls good by reason of the participation of **Divine Grace**, he calls the same also evil, because of their infirmities, until our whole man be thoroughly purged from all corruption by passing into that Life, in which we shall sin no more, &c. Thus said *Augustin*. Where then is that real infusion of Vertues, as they call it? where are these new Qualities, and that Inherent Righteousness, that hath no need of remission of sins? for what need is there of remission there, where there is nothing to be forgiven? For what sin can remain there, where the perfect purification (as they speak) of Body and Soul from all pollution of sin, makes us holy, and partakers of the Divine

Nature? Briefly, that I may comprehend the matter in a few words, lest this discourse should grow into

*Audrad, lib. 6.  
Loricinus, c. 8.*

too great a bulk, I suppose I have sufficiently, by what I have discoursed at large, cleared these things following: First, what is

the nature of true Faith, which causeth Righteousness; what is its proper Object; from whence it receives power to justify, which

A brief summary of the things treated of before.

we have proved by the Scriptures to proceed wholly from its Object, that is, the person of him only, in whom we believe. Now because Faith only embraces the person of Christ, therefore it is, that Faith only, upon the account



of its Object, and not for the sake of our Vertues, justifies the sinners and ungodly.

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*What sinners are justified by Christ.*

**B**UT here there is another thing to be enquired into; to wit, who are these sinners to whom this Justification belongs. In which the difference must of necessity be observed: For as it is not every Faith, or act of believing, that procures Justification, but that only which eyes the Mediatour: So this very Faith doth not belong to all sinners promiscuously. Though all men are sinners by nature, and in many things we offend all; yet all are not sinners alike. They that have no sense of their sins, no trouble in their Conscience, nor shame for the Abominations they have committed, but run on headlong and without fear into all wickedness; though they profess Christ, and Faith in him with their mouth; yet their heart is void of him; neither doth this empty profession yield them any benefit. Of which sort of men Christ Preaches in the Gospel, Not every one that saith to me, Lord, Lord, but he that doth the Will of my Father, &c. After the same manner the whole Epistle of James treats of these, and such like men, whom he denies to be justified by this counterfeit and hypocritical Faith. But on the contrary, those that sincerely repent and

Faith only  
justifies sin-  
ners, but  
whom.

and mourn for their sins, and abhorring their own Wickedness, return to Christ with all their Hearts, and receive him by Faith, these only are the sinners, whom Faith alone Justifies without Works, according to that well known saying of *Paul*. And by this means it will not be difficult to reconcile both the Apostles, *Paul* and *James*, to one another. For as *James* a Servant of Jesus Christ cannot deny but Faith, when it is found in a Penitent and Humbled sinner, justifies him freely without Works, and before all good Works: So on the other side, neither doth *Paul* an Apostle of Jesus Christ, approve of that Faith, which works not by love, nor admits abominable wretches of profligate lives, to have any fellowship with Christ.

*James* a Servant of Jesus Christ, and *Paul* an Apostle of Jesus Christ reconciled.

Which things being granted, what can the Papists say against this Assertion, concerning justifying Faith? Or what valuable Author can they produce in defence of their Erroneous Doctrine. Now if to justify from sins, is nothing else but to absolve from sins, as we have demonstrated out of the Apostle: Is there any that can absolve us, but Christ only? Or how should he absolve, unless he be received? Or after what manner, by what Instrument, by what hands must he be received, but Faith only? And what absurdity is it then for us to profess that we are justified by Faith only?

An answer to those that say the Preaching of Faith is pernicious, pretending that it opens a door to Irreligion, and Licentiousness.

Hofius in  
confut.

Pr. 140.

Canis. in pra-  
fatione in  
Andrad.  
Vega.

Andrad. Vega  
de justificat.  
in Epist.

**B**UT they pretend that this Doctrine is pernicious, and contrary to a Pious Life, and good manners: For, (as they say) it encourages Men that are weak by nature, and prone to evil, to sin with the greater boldness. *Canisius* confirms this: Wheresoever, saith he, Justification by Faith only is taught, it comes to pass, that usually in such places, Men sin without any fear or shame: And vain Men to encourage themselves in living profanely, flatter themselves with hopes to go unpunished, because they lay hold on Christ by Faith. And it is no wonder says *Vega*, for what should he be afraid of, yea, what should he not despise and make light of, who is once persuaded, that Faith only is sufficient for his Justification: And that the Kingdom of Heaven is not shut up from any sin or wickenness, if it were never so great?

*Olorius* adds his Vote to theirs: If Faith only is sufficient, and if every Action that we do, is unprofitable and defiled, it follows, that all who embrace this imaginary Faith, do also together neglect good Works,

*Olor. de just.*

l. 7.

*Olor. ibid. l. 2.*

Works, &c. And elsewhere. Therefore you cannot by such Doctrine, exhort a Harlot to forsake her Lust, nor a Thief to refrain his covetous desire of other Mens Goods, nor a wicked Man to depart from his Wickedness, but that he should embrace this naked and empty Faith only, which is void of all works of Charity; for by such instructions, he will conceive a strong perswasion, that by this Faith only, he is very dear to God. Than which, what can be more absurd?

Though I grant this to be true, An Answer to the Objections, that nothing can be more absurd, than if we say that Harlots, Highwaymen, and Outragious Cut-throats, who breaking the bonds of natural Modesty, give themselves up willfully to all impurity, are acceptable to God by Faith only. I say, suppose we grant this to be true, what follows from hence? Then Faith only (as you say) doth not justify. O ingenious arguing, worthy of the Roman Mitres. It is true, that such as your Description sets forth to us, are not Justified by Faith. But what a Connexion is this? there are many, who by the Preaching of free Justification, are encouraged to a greater *Licentiousness* in sinning. Therefore, that which is taught concerning justifying Faith, is false. As if the Truth or Falshood of things depended on the using or abusing of them. The consequence is denied. What hath ever been so

right or good, but evil Men have made it the occasion of Destruction to themselves, or others, by the abuse thereof. If this Argument were reasonable, the Sun might cease to shine,

A a 3 because

because there are some that abuse his light, to commit the vilest Enormities: And health-

The abuse of good things should be taken away, but the things themselves, should be continued.

ful Herbs may cease to be planted in Gardens, because the venomous Spider sucks the worst poyson out of them. The Physician also may

cease to Administer Medicines, because there are some found, who after they have recovered their Health, do sometimes commit such

things, that it had been better, if they had still lain sick in Bed. Yea, on the Lord's days there are not a few, that through idleness, commit many sins. What then, because they that know not how to use good things aright, take occasion to abuse the time of the Lord's Day to Gluttony and Drunkenness, and to open a door to Licentiousness, should we therefore reject the Lord's institution? No verily, Human things must give place to Divine, and the usual custom of Men of wicked Lives, must not be your rule to walk by, but that which God hath commanded to be done. Christ

Mark 16.

commands the Gospel to be Preached to every Creature: Will ye forbid it, though many abuse the Gospel? But what is this Gospel of Christ, that he commands to be Preached? He that believeth, and is Baptized, shall be saved. Do you hear that Salvation is simply promised to Believers; and that it consists of nothing else but Faith, and that Sacrament of Faith? Will you deny it? Whether then shall we believe Christ, or you? So it pleases him to open  
unto

unto sinners, the Treasures of his abundant grace. And will your envy shut up that from us, which he hath opened? do you neither enter your self, nor suffer others to enter? Christ also speaks thus by the Prophet, ye have been sold for nought, and ye shall be redeemed without price: What is the sense of these words, (without price) but this, without any Merits of Works at all, that is, your own Merits, but not *Esa. 52.* the Merits of another. What then?

If the procurement of another, hath brought you to death, may not also the procurement of another, restore you to life again? And in the same Prophet, the Holy Spirit proclaims how beautiful the feet of those are upon the Mountains, that bring good tidings, that publish peace: And yet do you endeavour to stop the comfortable course of Gospel Preaching, and in the room thereof, do you obtrude your old erroneous Doctrine of mournful Sorrow, and heartless doubting.

You will say, *Whynot? For it will be better for Men to be kept in fear, for who will be anxious about the Fruits of Repentance, or his progress in grace, if every Man be sure of his own Justification, and of the favour of God? And therefore Masters and Fathers conceal their love towards their Sons and Servants, that by this uncertainty, they may be the more obliged to their Duty: And it must be believed, that God deals just so with his Creatures, &c.* Thus said *Hosius*. Where then is that peace, and joy in the Holy Ghost, if

*Hosius consu.  
lib. 3. pag.  
140.*

Against the  
assurance of  
Christian  
Salvation.

no Man must be assured of the favour of God? Where are those feet of them, that run upon the Mountains, and bring glad tidings of Peace, if it is not lawful to publish the Righteousness of Peace? We are not against the Preaching of Faith, ( say they ) but we would

Objection.  
Faith only.

not that Faith only should be Preached. That is the only thing that we require, for the cause that we mention'd, because when this form of Doctrine is taught, of necessity the consequence thereof is the Ruin and Destruction of all (*honest Discipline.*)

Answer.

In Sermons  
frequent Ex-  
hortations  
are used to  
Pious Works.

That I may answer this Objection, though it hath been sufficiently answered already, two things must be considered, one whereof belongs to the manner of Preaching, and the other to the truth of the Doctrine. And first as touching Preaching, their Objection is very false: For though we teach that Faith only Justifies, yet we neglect not to use strong motives to the practice of good Works, and sharp Admonitions, and not only Admonitions, but also severe threatnings, yea, and moreover Excommunications, if need be, to restrain wicked practices.

The frequent Sermons that are Preached in our Churches bear witness to this, in which *according to our power*, we exhort unto Works of Piety, and by the Authority of Scripture, thunder the Judgments of God, against Harlots, Adulterers, Covetous Persons, Highway-men,

men, Sorcerers, that they may know there will be no place for such in the Kingdom of God and Christ, except they amend their lives. Who was more zealous than *Paul*, in exalting the Righteousness of Faith? And who was more Holy in Life than he, or more fervent against the sins of those that walked not after the Spirit, but after the flesh? The Books of our Divines do evidence the same, in which they discourse no less of Repentance, and good Works, than of Faith, joyning always the one with the other. Therefore as touching the manner of Teaching, you will find, that it is not Faith only, which is Treated of in the Churches and Books of Men of our perswasion. But if the matter of debate between us, be about the cause of Salvation and Justification, there is nothing more agreeable to sound Doctrine, than that an ungodly sinner is Justified before God by Faith only without Works.

But you may object; this Doctrine hardens the People in their sinful courses. If you understand it of all, it is false: If of evil doers, that run on in sin against their Conscience, and take no care to restrain their Lusts: As for such, who ever said or taught, that they are Justified by Faith only? And yet nevertheless the Truth of this Assertion remains invincible, whereby we affirm that a wicked Man is Justified by Faith only, without Works, if the Scope and meaning thereof be well understood. Which will be easie, if by adding

An Answer  
to this Ob-  
jection.



ding that, which supplies the room of a predicate, the proposition be made entire. As when Faith only is said to Justifie, add unto the Subject of this Enunciation, its own proper predicate, or I may rather say, add the proper Subject of Justification, and understand aright, who they are, whom Faith only Justifies without Works, according to the saying

of *Paul*: For herein chiefly lies the (difficulty) of this Controversie,

Ambiguity. Neither is there any thing wherein the Adversaries are more grossly mistaken: And herein they follow the Foot-steps of those, concerning whom *Cyprian* justly complains,

Faith only  
Justifies, but  
not all kind  
of Sinners.

saying, They look at that, which is said in the first place, but regard not, what follows after. They catch at that which we assert of Faith only Exclusively, and think there is injury done to good Works; if Faith only is sufficient to Salvation: But they take no notice what manner of Persons they are, to whom this Justification by Faith belongs. It is the Advice of those School Divines, to consider the reasons of things proposed, according to their Subject matter, and why then do they not observe their own Rule in this Evangelical Assertion? Christ affirms it, *Paul* confirms it, yea. the common practice of life, natural Reason, and Experience, and the Conscience of all good Men proclaim that Ruine comes only from our Works, and Salvation only from Christ. And because we receive this only Mediatour Christ by Faith only,

only, hence it is that we assert it is Faith that justifies believing sinners before God. But let us see what manner of Sinners they are, whom Faith Justifies: Is it the Rebellious, and Impenitent? No verily. Then it must be such sinners, as are Converted, and Humbled, and have the fear of God before their Eyes. But there is no fear, that such will continue to wallow in their former filthiness, but on the contrary, they are hereby so much the more stirred up to amend their lives. All Ages have abounded with Examples of those, to whom the Doctrine of free Justification by Faith in Christ, as it conduced much to their necessary consolation, so it was no hinderance to their leading an holy life. If Charity (according as the Adversaries themselves do testifie) is the perfection of the Law, which is the Rule of Life; I would ask such men, whether he to whom more, or he to whom fewer sins are forgiven, hath the strongest obligation to love either God or his Neighbour? which of these two mentioned in the Gospel, loved Christ with the greater ardency of affection, *Simon the Pharisee*, or *Mary*, that brought with her no good works at all, but a great multitude of sins? And why was her Love to the Lord more vehement? but because she had more sins forgiven her? But let us proceed; Wherefore were so many and so great offences forgiven her, but for her Faith, which guided her Love? for she did not therefore believe in Christ, because she loved him, but because she knew him to be the Son of God,

The Love of  
*Mary Magdalene.*

God, her Faith being thereby incited to act the more vigorously, she loved much. For,

Love rises  
from Faith,  
not Faith  
from Love.

Love proceeds from Faith, and not Faith from Love. Because we believe therefore we Love; but we do not believe, because we Love.

Whence the Lord, regarding more her Faith than her Love, said unto her, thy Faith (not thy Love) hath saved thee.

*How Love and Repentance are concerned in Justification.*

**B**UT You may say, Is Faith alone here? Is it not joyned together with Love and Repentance? I grant indeed, that they are all three together in the person of the Believer. But in the Case of Justification Faith only is regarded: And the other do follow as Fruits and Effects thereof. For as that Woman, unless she had believed in the Mediatour, made known unto her by Faith, she had never loved him: So she had never come unto him, as her Physician, unless the Disease of her Troubled Conscience had driven her. Wherefore if we reason aright about Causes, these things follow Faith, as Effects and Fruits thereof, but they are no causes of obtaining Salvation.

Charity is no  
cause of  
Justification.

We have spoken of *Mary Magdalene*, let us now behold the *Pharisee*, and compare the one with

with the other. If the Woman that was a Sinner, by her love merited (as they speak) Justification, What shall we say of the *Pharisee*? Did not he also love the Lord? Would he have gone to him so Courteously, or invited him so lovingly? or received him into his House so kindly, or entertained him at Dinner so honourably, unless he had been moved with some Affection of Love? What shall I say of his Faith? Did he not believe; being instructed by the Holy Scriptures, in God the Father Almighty, Maker of Heaven and Earth? Did he not receive Christ as a Prophet? Now he believing in the Father, and receiving the Son with Affectionate Love, What could be wanting to him, that was necessary to Justification? If so be all our Justification is perfected by Charity? And yet, I suppose, no Man will say, that this *Pharisee* was justified by Christ, that is, set free from all Condemnation by this love of his. Why? Because Faith in Christ as a Saviour was wanting. But suppose he had Faith, and he trusting to his own Righteousness, and being puffed up with Pride upon that account, had begged no help, and imagined he needed no Pardon, would this Faith have availed him to Justification? I do not believe it: But you may say, That is true indeed, and therefore this proves, that Faith only doth not justify.

I answer, and also request the Adversaries, that, laying aside the desire of vain jangling, they

they would examine the matter according to Scripture and right Reason.

Though the manifest Testimony of the Apostle *Paul*, and the Examples of the Saints make it an undoubted Truth, that only Faith in Christ the Son of God, hath the power of justifying without Works. Yet it cannot open this power upon all; but only those in whom a fitness is found for receiving the displayings of Divine Grace.

*Of the Repentance of those that are Justified by Faith.*

**B**UT None are found more fit, than those, that seem to themselves most unworthy, and none less fit, than those, that are most highly conceited of their own worthiness. Seeing we are all Sinners by Nature, nothing can be more reasonable, than that we should acknowledge the filthiness of our own abominations, and cast our selves down at the Feet of Almighty God.

And there is nothing that God more requires, than this: Whose Nature, or rather Mercy is such, that he delights not in any thing more, than in a humble Heart and a broken Spirit, as the *Psalmist* declares: He saveth such as are of a contrite Spirit. And in the Prophet *Isaiah*, God testifies of himself, that he is the high and lofty one that inhabiteth

*Psal.* 34.

*Isa.* 57.

biteth Eternity, and dwells in the high and Holy place, and also with him that is humble and of a contrite Spirit, to comfort the humble Spirit, and to revive the Heart of the contrite ones. And for that cause he calls aloud in the Gospel, and offers his kind invitations chiefly to such as labour, and are heavy laden, that they may come unto him, and be eased.

What is coming to Christ, but believing? What is it to be eased or refreshed, but to be justified? Though indeed he calls

all, and despises none, that come to him: Yet so it comes to pass for the most part, that none come to Christ as they ought, unless they be pressed and burdened under the sense of their Sin and Misery.

And again, that Heavenly Physician is seldom sent unto any others, but such: As the Prophet bears witness, who making a particular description of those, to whom Christ was to be sent, he sets before us the meek, the broken in Heart, the Captives, the Prisoners, the Mourners in Sion, them that are walking in Darkness, and sitting in the shadow of Death, &c. And

the Psalmist speaks much to the same purpose, Ps. 107. describing

the Mercy of God on this manner. He filleth the hungry Soul with goodness, and such as sit in darkness, and in the shadow of Death, being bound in Affliction and Iron. Though he being sent by the Father, is given to

*Andrad. Vega.  
De Justif.  
pag. 833.*

Coming to  
Christ is be-  
lieving in  
him.

Esa. 16. 9.

Esa. 9.

Pl. 107.

to all, yet he is not entertained by all with the like Affection.

The Lord himself shews the cause thereof: For what need have the whole of the Physician? Therefore as a skilful Physician, doth not Administer his Medicines, but when sickness requires it, so Faith cleanses none, but

*Joh. 1.*

If we confess our Sins, he is faithful to forgive us, and the Blood of Jesus Christ cleanseth us from all Sin.

those, whom Repentance also amends, neither doth the Gospel heal any, but those whom first the Law hath slain, and Conscience hath wounded. And as that is most true, which we Preach by the Authority of *Paul* the Apostle, that Men are justified by Faith only without Works, so on the other side it is false, which the adversaries assert, that by this Doctrine of Faith it comes to pass, that all care of good Works is cast off, and the reins are let loose to all manner of wickedness: Howbeit if they speak of such impenitent persons as go on resolutely in their Sins, we acknowledge, that such as they, are not justified by Faith, and yet we assert that this is no way prejudicial to the cause that we plead. But if they speak of such, as join Repentance with Evangelical Faith, and therefore stand in need of consolation, if they deny that those are justified by the Faith of Christ only; they discover themselves to be utter Enemies of the Gospel, and adversaries to Christ. And again if they assert that such penitent believers become

come worle by this Doctrine, they do therein err exceedingly, and lye abominably.

Wherefore that the Mouth of Malice and Slander may be stopped; I admonish these professors of Divinity, who condemn this Doctrine of *Paul* as Heretical, that they would take our proposition, not by halves, but whole, and join the legitimate predicate of the proposition with the subject, that when Faith is said to justify, they should reckon that is not enough, unless they understand aright, whom this Faith justifies. To wit, none of those that continue stubborn and impenitent in their wicked courses, but only such as acknowledge their Sins with grief of Heart, and being weary of their former abominations fly to Christ by Faith for refuge.

Faith only justifies the Ungodly, but not unless he be first humbled by Repentance.

But here they take another occasion to cavil: For if Faith justifies none, but them, that repent, then (as they say) Faith only doth not justify; but together with Faith a Godly Sorrow, and Mourning for Sin Justifie also.

I Answer, It is true indeed, that Faith is joyned with Repentance, in him that is justified from his Sins. And yet Repentance is no cause of Justification: As those, that are afflicted with a painful Disease, Their pain makes them desirous of a cure, but yet there is no healing vertue in this desire. So Faith and Conversion are joyntly united in the person, that is justified.

But as touching the cause of Justifying, Repen-

B b

tance



tance indeed prepares a Soul for the reception of Justification, but the cause of justifying lyes altogether in Faith, and not at all in Repentance. For the just Judge doth not absolve him, who hath violated his Justice, because he is grieved upon that account, but because he believes in Christ, who hath satisfied Justice, and for whose sake Pardon is promised to such as Repent ; for in him are all the springs of our Justification.

But lest this Discourse should grow too Ample, for if every thing were treated of particularly, it might be enlarged beyond all bounds : Let us come close to the Adversary, (and Fight Hand to Hand) that in a Summary Representation it may the more easily appear to the Reader, with what Arguments they defend themselves, what Scriptures they quote, what force and what fallacy is in their Arguments.

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THE

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T H E  
Third Book:

A

Confutation of the Arguments,

Whereby the Adversaries defend their  
Inherent Righteousness, against the Right-  
eousness of Faith.

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*An Argument taken out of St. James.*

**N**O Dead thing Justifies.  
All Faith without Works is Dead.  
Therefore, No Faith Justifies without  
Works.

*Answer.*

First the manner of arguing is  
captious, and transgresses the right  
Laws of Logick. For the terms  
therein exceed the due number: For there is  
a redundancy

A Fallacy in  
the terms.

a redundancy in the conclusion, by this addition, without Works. For this should have been the conclusion: Therefore no Faith, that is without Works justifies. And that may be well granted without any disadvantage to our Cause. For, suppose we grant, that Faith is Dead, which is not moved with a desire of doing good Works, according to the saying of *St. James*, yet it doth not therefore follow from hence, that no Faith Justifies without Works. From which two things do follow, worthy of consideration.

First, That no Faith justifies, that is not lively: And next, though it abounds in good Works, and never is without them, yet it only without Works Justifies.

This will appear evident by the Example of *St. Paul*: Who though he was not conscious to himself of any Wickedness, yet he durst not affirm himself to be thereby Justified.

I think nothing hinders, but the whole Argument may be yielded unto, if so be the terms are rightly placed.

The Adversaries gather out of the Apostle *James*, that Faith is dead, which is without Works, and herein we do not much oppose them. But what follows from hence? Therefore, (as they say) dead Faith without Works doth not justifie..

And I deny it not: But what Conclusion flows from this manner of Arguing? Therefore only Faith doth not justifie? Why so? If no Faith, but that which is lively, justifies, and if it receives Life only from Works, then  
this

this is the consequence, that Faith justifies, only upon the account of good Works.

I Answer, First, though we grant it is true, that the Faith which justifies us in the sight of God is lively, and always joyned with a Godly Life: Yet, that this Faith justifies and reconciles us no other ways, but upon the account of good Works, is most false. For this is not a good consequence from the premises: Because Faith is not alone in the Life of the Believer, therefore Faith is not alone in the Office of justifying. Or because the Faith that justifies is not a dead, but a lively Faith, therefore it doth not justifie alone without Works: For herein is a fallacy of the Consequence. But you may object? Whence then is Faith said to be lively and not Dead, but from Works? Which if it be so, of necessity it must draw all its Life and Vertue from Works.

Nay, the matter is quite contrary: For though in the sight of Men, Faith is not discerned to be Lively and Vigorous, but by Works, yet Faith receives not Life from Works, but rather Works from Faith. As Fruits draw their Life and Sap from the Root of the Tree, but not the Root from them: Just so external actions proceed from Faith, as the Root, which, if they be good, they evidence the Root to be sound and lively, and this is all they do, but they communicate no Life thereunto.

The Life of Faith is not begotten of Charity, but only is evidenced thereby.

And this Life and Vertue of Faith is not one, but Twofold: And it acteth partly in Heaven, and partly in Earth. If you ask what it doth amongst Men upon Earth: It does good to its Neighbour, working by Love.

A twofold  
Life and O-  
peration of  
Faith.

But before God in Heaven it justifies the Ungodly, not by Love, but by the Son of God, whom it only lays hold of. Therefore those Men seem not to have got a clear insight into the Vertue and Nature of the Grace of Faith, that suppose the whole Life thereof to consist in Love, as if Faith of it self could do nothing, but as it receives Vertue and Efficacy from Charity.

Indeed both may seem to be true in the External Actions of Human Life, in which Faith lyes like a dead thing, unless it be enlivened by Charity to the exercise of good Works. And hereunto belongs that saying of

What Faith  
Works with  
God, and  
what with  
Men.

A twofold  
Operation  
of Faith.

*Paul*, whereby he so much commends Faith working by Love, understanding such Works, as Faith working by Love brings forth to the view of a Human Eye. Yet with God Faith hath a far different operation; for it only, without any reliance upon Works, or assistance of Charity, but trusting to the naked promise of God, and the dignity of the Mediatour, climbs up to Heaven, and gets access into the presence of God, where it does great and wonderful things, combating

bating with the Judgment to come, fighting against the terrours of Death, Satan, and Hell, pleads the cause of a Sinner, obtains his pardon, absolves and justifies him from the accusations of a guilty Conscience, takes away all Iniquity, reconciles God to the Sinner, appeases his wrath, subdues the power of Death and the Devil, and procures Peace, yea and Paradise it self; with the Thief, that had led a wicked Life, and yet at Death was justified by Faith in the Redeemer. Who would desire more or greater things? And now so many and great things being done by Faith, let us enquire, After what manner it does them? Not as it lives and works by Love, but as it lives only by Christ, and relies on the promise: for the Life of Faith, which lives (before God) is not Charity, but Christ, not receiving Life from Charity but communicating life unto it, and justifying Works, that they may be acceptable to God, which would otherways be abominable. Unto the truth of this we have a sufficient Testimony given us by Paul: When he says, my Life is Christ; and again, the Life, that I now live in the Flesh, I live, not by the Love, but by the faith of the Son of God, who loved me, and gave himself for me.

After what manner doth Faith only Justifie.

The Life of Faith is not Charity but Christ.

Gal. 2.

1 Cor. 4.

And elsewhere speaking of himself, he says, That he was not conscious to himself of any VVickedness, and yet he denies that he is thereby Justified, as the same Apostle discour-

Rom. 4.

sing about the works of *Abraham*, though they were never so Eminent for Holiness, yet he saw nothing in them, which that Great Patriarch might make a matter of Glorifying before God.

*Ex Andrad.  
Viga de Justi-  
ficatione.*

*Quest. 1 Ex  
Canisio &  
aliis.*

Hereunto may be added the Arguments of others, that have been strangely wrested out of Scriptures: There are six Reasons principally, which they pretend the Evangelists furnish them with, against the Righteousness of Faith. First, they draw an Argument from these words of Christ, Come ye blessed of my Father to the Kingdom prepared for you: For I was an hungred and ye gave me Meat.

*Argument.*

*Da.* That, which is the cause of blessedness, is also the cause of Justification. Whom he hath Justified, them he hath also Glorified, &c. Rom. 8.

*Ri.* Works of Mercy, are the cause of blessedness; for I was an hungred, and ye gave, &c. Mat. 25.

*7.* Therefore, Works of Mercy, are the cause of Justification.

*Answer.*

*Answer.*

I deny the *Minor*. For Works of Mercy, as they are considered in themselves, are not the cause of Justification, or blessedness, but rather effects and fruits of Justification: for they are no otherways pleasing to God, but as they are performed by persons in a justified state, and it is by the Faith of Christ, that they become acceptable. For unless Faith go before, and justify the person of him that worketh, his works are not at all regarded by God, because they do not satisfy the Law of God, being tainted with the corruption of depraved Nature, and come far short of that perfection, which Divine Justice requires. Wherefore if we will Reason aright about the cause of blessedness, this manner of arguing will appear to be more forcible by an evident Testimony of Scripture.

*August.* we are justified by that by which we are saved.

*Argument.*

*Ma.* That which is the cause of blessedness, the same is the cause of Justification.

*Psal.* 32.  
*Rom.* 4.

*Mi.* Remission of Sins is the cause of blessedness and Salvation.

Blessed are they whose Iniquities are forgiven, &c.

*CON.*



*Con.* Therefore, Remission of Sins is the cause of Justification.

But you may say, What must then be answered to the Words of Christ, who seems to promise the blessedness of the Kingdom as a reward of Works? You may find an answer to this objection in the Book of *Jacobus Cartusienfis*, who hath written on this manner. Men do accept and love the persons of others, for their Works that are acceptable, and profitable to them; but God accepts the Works for the

*Jacobus Cartusienfis de  
Auctoritate  
Ecclesie, An.  
1440.*

sake of the person, &c. Therefore here there is need of a distinction between the VWork, and the person of the Worker. But you may say: Are not Works that are performed in Charity, for the relief of the Poor, pleasing and acceptable to God? We deny not that our selves: But we enquire into the cause wherefore they become acceptable: Which that it may appear the more evidently, let us examine these words of Scripture; I was an hungred, said Christ, and ye gave me Meat: I was thirsty, and ye gave me Drink, &c. I ask in the first place, who is it here, that was an hungred? You will say, Christ either himself in his own Body, or in a Member of his Body. Did you then feed Christ, when he was an hungred? That was Piously done indeed? Therefore I see and commend what you have done. But I ask, what was it that stirred you  
up

up to do it? Whether was it Charity, setting Faith a work, or was it not rather Faith setting Charity a work? But what if some other that was no Member of Christ, whether Heathen or *Turk* had need of your Meat? Would you in your Charity have fed him? I doubt of that. But suppose you your self had not believed in Christ but had been an Enemy to him, if you had seen one that belonged to Christ almost ready to perish for hunger, would you have relieved him? I do not believe so. Why? Because it is only believers, that feed Christ, but Infidels persecute him. The Lord was thirsty on the Cross, and he had Vinegar given him for drink; which was a Hellish wickedness. But why did they give him Vinegar? Was it want of Love, or was it not rather want of Faith in those unbelieving *Pharisees*? Who if they had not wanted Faith, they would not have wanted Charity, to administer help, and Charity, would not have been unrewarded. But let us proceed: Suppose one that is not a believer, whether *Turk* or *Heathen*, should refresh a hungry Christian, by giving him of his Meat, as old *Simon* the *Pharisee* entertained Christ with a Dinner: And many of the *Heathens* have been Eminent in offices of kindness and Love. Can the giving of Meat and Drink by any such without Faith merit Eternal Life? Surely not. But if a believer gives his

Works without Faith, though eminent in themselves are of no value with God; yet on the contrary the Works of believers that are mean in themselves lack not their reward.

Christian

Christian Brother so much as a Cup of cold Water in his necessity, shall he lack his Reward? Christ himself says he shall not.

Hereby you may see whence it is that our Vertues and good deeds are acceptable to God, and dignified with Rewards; not for themselves, but for the Faith of him that works them, which first justifies the person before all works. And after the person is justified, his performances are accepted; and though they are of small value in themselves, yet they are looked upon as great, and rewarded plentifully. Wherefore we

How the name of reward in Scriptures is attributed to works.

deny not, that sometimes in the Scriptures the name of Reward is joyned with Eternal Life; and that the works of Brotherly Charity may in some sense be called meritorious, if so be these works are performed by persons, who are already justified, and received into favour by remission of sins, and have obtained a right unto the promise of Eternal Life. Not that their works are of such value, that they should make satisfaction to the Law of God, or merit any thing with God (*ex congruo*, or *condigno*) as they phrase it, either by congruity or worthiness: But they are imputed as Merit by Grace: Not that Eternal Life is due to the works themselves; but because there are consolations laid up in Heaven for Saints and persons in a justified state, to support them in their afflictions: Eternal Life not being due to them for their works, but by right of the promise; just as a Son  
and

and Heir, to whom his Father's Inheritance is due, doth not merit the right of Sonship by any duties that he performs; but he being born a Son, his duties upon that account are meritorious, so that he wants not a due reward and recompence. Therefore in this Popish Argument there is a fallacy.

Works imputed for Merits by Grace.

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*Another Argument taken from the words of Christ, Matth. 25.*

*Da.* **H**E that doth the will of the Father, shall enter into the Kingdom of Heaven.

*Ti.* It is the will of the Father, that we should do good works, that are commanded in his Law.

*Si.* Therefore, an entrance into Heaven is obtained by the works of the Law.

*Answer.*

Suppose we grant all contained *Andr. Vega.* in this Argument, what will these Roman Justiciaries infer from thence? Therefore (as *Vega* speaks) Faith is not sufficient to Salvation, without the keeping of the Commandments. It is easie to answer him in a word. Let him keep the Commandments according to the exact Rule of the Divine Will, and

and he shall be saved. But neither he, nor any other man can perfectly keep the Commands of God in this Life: From whence we infer this by necessary consequence, That either there is no hope of obtaining the Kingdom, or else that it lies not in the works of the Law.

Now if it be so, what remains, but that finding this is not the way to Heaven, we should seek for another way; and because there is no door of Salvation opened to sinners in the Law of Commandments, therefore we must flie to another Refuge: But what that Refuge is, appearing to us from Heaven it self, the Divine Will declares unto us, which is not set forth in the Old Law, but in the New Testament of the Gospel. And this is his Will, that every one who believeth in the Son, should not perish, but have Eternal Life.

John 6.

Romans 8.

For whereas the Law was weak because of the flesh, God sent his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the Righteousness of the Law might be fulfilled in us, that walk not after the flesh, but after the spirit.

*Objection.* But here some may object; Will the Faith of Christ justify us. in such a manner, that there may be a Legality and Impunity for us to disobey the Will of his Father? God forbid. The Liberty of the Gospel allows not that; for it openly affirms, That they, who are justified by the Faith of Christ, walk not after the flesh, but after the spirit. And to this purpose

purpose our Lord himself speaks, though not in the same words; Not every one that saith unto me, Lord, Lord, Matth. 25. shall enter into the Kingdom of Heaven, but he that doth the Will of my Father, which is in Heaven. For what is it to do the Will of the Father, (but as *Paul* expresses it) to walk, not after the flesh, but after the spirit? In which place a perfect obedience to the whole Law is not required to Justification; but the meaning of our Lord's words is this, that he requires a Faith which is not counterfeit, nor hypocritical, but upright and sincere; which doth not only outwardly and with the mouth, make mention of the name of the Lord, or the Temple of the Lord, the Temple of the Lord, as the Pharisees and Hypocrites did of old, but heartily endeavours to walk in the fear of God; and though it cannot perform all things commanded in the Law, yet it strives, (as much as in it lies) to shun all things that are contrary to the Will of God, that, at least, sin may not have the dominion, if it cannot be wholly excluded or rooted out. Thus I understand these words of Christ, To do the Will of his Father, which is in Heaven: For God requires us to do his Will, but does not exact a compleat perfection of Obedience in this Mortal Life. On the contrary, he that makes an outward shew of Faith, and an external profession of the Name of Christ, whilst he takes

A notion of  
Bacch.

It is one  
thing to do  
the Will of  
the Father,  
and another  
thing to obey

it without any imperfection.

no

no care to lead a Life suitable to his profession, but runs on in sins against his Conscience, it is certain, that such a Faith, according to the saying of Christ, profits him nothing, though he boast in the Name of the Lord. as much as he will; not that Faith without Works doth not justify before God, provided it be true, and not counterfeit; that is, if it is received into a heart truly humbled, as seed into good ground; But because that Faith, which doth not provoke unto Love and good Works; though it may be boasted of at a high rate, yet in reality it is no Faith, at all, but only a shadow, and false resemblance of Faith. And

A feigned  
and hypocri-  
tical Faith.

the same Answer may serve for all their Arguments, which they have wrested out of the Sermons of Christ in the Gospel, to defend their Doctrine of Justification by Works. Of which sort are these next following.

*Argument.*

*Matth. 7. Many shall say to me in that day, Lord, we have prophesied in thy Name, and in thy Name we have cast out Devils, and in thy Name we have done many mighty works. Then shall I profess unto them, I know you not, depart from me, ye that work iniquity.*

From these words they draw this Argument.

*Ce. Whosoever is rejected of Christ, is not justified.*

*La. Every*

*La.* Every one that works iniquity, though he hath the Faith of Miracles, is rejected of Christ.

*Rem.* Therefore he that works iniquity, tho' he hath Faith, he is not justified.

Or thus :

We are approved by Christ after the same manner that we are justified.

By Works of Righteousness we are approved of Christ.

Therefore by Works of Righteousness we are justified.

*Answer.*

I answer to the first. The *Minor* must be understood with a distinction; He that works iniquity, is taken two manner of ways in Scripture. Sometimes godly men work iniquity, and likewise wicked men; for both of them sin; but they differ in their manner of working iniquity. Godly men commit many things which they hate, and which are truly sins: But because they delight not in them in their inner man, but in their love to Christ, they endeavour with all their might to return unto God by Repentance, God doth not impute their sins

An Answer  
to the first  
Argument.

Cc

to



to them; wherefore those sins that are done away by remission, are not reckoned for sins. But the case is far otherways in those that are wholly bent upon the fulfilling of the lusts

Answer to  
the second.

The strength  
of our Vertues  
is weak.

of the flesh, and continue in them with delight and satisfaction. And unto them belongs that sentence of Christ, whereby he commands all that work iniquity, to depart from him.

As touching the second Argument, it is a fallacy (a *non causa, pro causa*, as we call it) if our Vertues were of sufficient efficacy to merit the Grace of God, there would be some ground for that which they infer. Now our Works being such as have always need of Mercy, and never satisfie the Law of God, nor bring Peace to the Conscience, nor support us under the stroke of Death, or the weight of Judgment. How evidently doth it hence appear, what we should answer to this Argument? Good Works are pleasing to God; I grant their assumption. But first the person

Works please  
for the sake  
of the person  
being first re-  
conciled.

must please God, and be reconciled to him, that so his works may please and be acceptable; for the person being once reconciled, the works from thence derive their dignity. I acknowledge therefore that works of Piety are pleasing to God, but yet only as they are performed by persons reconciled and justified. But if the manner, how they that do good works, are reconciled, be enquired into,

into, they do not obtain Reconciliation by works, but before all merits of works; for works go not before him that is to be justified, as a cause thereof, but always as an effect follow him that is justified. As fruits, if they be good, they receive their goodness from the Tree, whence they grow, but they are not the cause why the Tree is good. So in like manner we grant with *Augustine*, that the righteous have great merits. But it comes not from their merits, but from another cause, that they are righteous. So *Jacob* was beloved of God, before he had done either good or evil. What did *David* before he was anointed King, to deserve so great a dignity? The same may be said of *Abraham*, of whom we read in sacred Records, how great things were promised to him, when first he was called away from his Fathers house: But the Scripture gives us no account of any merits of his, as if thereby he had Right unto so great preferments. What shall I say of *Adam*? did he not first lose Paradise, before he received the promise of recovery? And God had respect unto the Sacrifice of *Abel*. What is your Opinion concerning this? Did the worth of his Oblation procure him this favour? Or shall we say there was some other thing that made his person acceptable to God, before he had any regard to his Sacrifice? If you cast your Eyes about

*Aug. de fide & operibus.*

*Jacob.*

*David.*

*Abraham.*

*Adam.*

*Abel.*

upon all the Histories of the holy Scripture, and take a view of all the Generations of the People of *Israel*, when God in his great goodness did bear with all the provocations of that People, can you discern any thing in their works, that merited so great long-suffering, and patience; or should we say that it was only for the sake of Christ, that was to be born of that Nation? In like manner it may be said of the Church, which though it hath been in so many dangers, and compassed about with so many troubles and snares, yet it continues firm notwithstanding all this opposition, in spite of the very Gates of Hell. Wherefore is it thus? Is it for its own merits, or should we account the Grace and Power of Christ to be the only procuring cause thereof, and no strength nor merit of ours? Now it is evident to every reasonable man, that the same thing, which is the cause of Preservation, is also the cause of Salvation to the Church, which consists not in our Works, but only in the Faith of Christ, and his free Bounty.

### An Argument out of St. James.

James 1. *Not the hearers of the Law, but the doers shall be justified. Not the hearer of the Law, but the doer shall be blessed,* James 1. Mat. *He that heareth my words and doeth them, &c.*

Therefore not Faith only, but Deeds do justify.

I answer.

I answer. The Argument may be granted if the *Minor* be rightly added with the Inference, which we shall set down here, that the Argument may appear in its perfect form.

The Argument retorted upon the Adversaries.

He is righteous that by deeds fulfils the Law:

No man by deeds fulfils the Law in this life.

Therefore no man is justified by deeds in this life.

The *Minor* is evident by the Authority of the same Apostle *James*: Whosoever shall keep the whole Law, and offend in one thing, is guilty of all. There is none in the Land of the Living, but fails in some thing.

*James* 2. Yea there is no man that offends not in many things. Therefore no man in this life fulfils the Law of God, no not *James* himself.

*James* 2.

Let us now consider the words of Christ that are cited out of the Gospel: He that heareth my words, and doeth them, &c. Who doth not clearly apprehend the mind of Christ in these words; for it is manifest that his design was, to rebuke the counterfeited pretences of Hypocrites, and thereby to stir up the minds of his own Disciples to the power of Godliness, and sincerity in their profession; which he doth in more than one place, and not without

The words of Christ are considered. *Matth.* 7.

A good Conscience, and Faith unfeigned. *1 Tim.* 1.

weighty reasons. For, as nothing is more detestable, so nothing is more usual, than for false Hypocrites to be covered with a Vizard of Holiness, who having no experimental knowledge of the things which they profess, nor drawn unto God by Effectual Calling, nor taught by his Spirit, being ignorant of God, and strangers to the practice of Holiness, do make a great shew amongst all men, outwardly pretending to that, which they are not indeed, but would seem to be, who take little or no care at all, to be any way instrumental for the Glory of God: But their chief endeavours are to encrease their gain, and satisfy their ambitious desires, that they may be great in this World, and get applause and renown amongst men. Such a frame of spirit is in most Hypocrites. But the great searcher of hearts, who looks into every dark corner of the Soul, and discerns all the most hidden imaginations, is not unacquainted with their Hypocrisie, and there is nothing more abominable unto him. Therefore our Lord, in giving Instructions of Piety to his Disciples, strictly commands, that such as take upon them the profession of Faith in his Name, should not only make shew of it in words, or account it enough to encline their Ears to his Doctrine, but also practise it in their Lives; and endeavour, as much as in them lies, to walk suitable to their profession. By what I have said it may evidently appear, that these words do not express the way how we are justified, but they only declare, what manner of men they ought to be,

*Of Free Justification by Christ.* 391

be, who are Justified, and have obtained a right to the Heavenly Inheritance by Faith and free Grace.

*Another Argument.*

The Foolish Virgins were shut out of Heaven, not because they wanted Faith, but because they neglected taking Oyl in their Vessels. *Mat. 25.* The same appears in the slothful Servant. *Ex Andrad. Vega. Mat. 25.*

Therefore : The Kingdom of Heaven is due to good Works, and not to Faith.

*Answer.*

The Consequence must be denied. For this is the true consequence thereof: Therefore Men are justly shut out of Heaven for Evil deeds and Impiety. For though a slothful and lazy Servant ought to be shut out of the House, yet it doth not therefore follow, that the Inheritance must needs be due to him that faithfully and diligently performs his duty. The Kingdom of Heaven is given to faith, not to duties, by way of gift, not by way of bargain, not for merits, but freely. And though faith in the mean while is not idle, but diligently exercises it self in the ways of Holiness, yet the possession of this great benefit should not therefore be attributed unto Works? A bad Consequence.

Cc 4 suppose

suppose an adopted Son, in managing well his Father's Goods, shews himself a faithful Steward in his Father's House; is not his Father's Inheritance bestowed upon him, of free gift, notwithstanding all this care and industry? Moreover that is not true, which is denied in the Antecedent, that the foolish Virgins were not shut out for want of Faith. For had they had true Faith, they would not have wanted provision of Oyl. For Faith, that is lively, cannot be slothful: Therefore in Scripture these Epithets are given to Faith.

1. *Timoth.* A good Conscience and Faith unfeigned.

2. *James.* Let him ask in Faith, not wavering. *Mat. 14.* O thou of little Faith, wherefore didst thou doubt?

3. *Ephes.* 4. One God, one Faith.

4. *Habbac.* The Just lives by Faith.

5. *Mat. 15.* O Woman, great is thy Faith, &c.

6. *Mat. 14. Luk. 17.* If ye have Faith as a grain of Mustard Seed.

7. *James.* 3. Faith without Works is dead, &c.

8. *Coloss.* 2. The confirmation of Faith.

9. *Ephes.* Taking the Shield of Faith.

1. That it is true and not feigned.

2. It is sure and not wavering.

3. One and not diverse.

4. Lively, and not dead.

5. Great.

6. Fervent, and not luke warm.

7. Laborious and not Idle.

8. Strong.

9. Courageous and not fearful.

10. Stable and not unconstant.

*Another*

*Another Objection taken out of John 5.*

They that have done good, shall come forth unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation; and again, *Rom. 2.* Every Man shall be rewarded according to his Works.

*The Argument of the Adversaries, taken out of Joh. 5. Rom. 2.*

Therefore, the Salvation or Destruction of Men depend on their Works, and not Faith only.

If any Man desires to see this Argument in a Syllogistical term, he may take it thus :

There is no Justification without Works, where there is a reward given according to Works.

The Judgment of God rewards according to VWorks.

Therefore, there is no Justification (in the Judgment of God) without VWorks.

*Answer.*



*Answer.*

As there is nothing more sure than the  
 Words of *Peter*, in which he af-  
 A&C. 10. firms, that Christ is appointed  
 2 Cor. 5. Judge of the Living and the Dead,  
 Rom. 10. so also that is a truth, which is  
 asserted by *Paul*: That we must  
 all appear before his Judgment  
 Seat, who will render to every Man accord-  
 ing to that, which he hath done, whether  
 Good or Evil.

Therefore you say, Not Faith but Works  
 do justifie, which are the procuring cause ei-  
 ther of Salvation or Destruction. But this is  
 not the consequence of the Words of the  
 Apostle, nor the sense of that Scripture. But,  
 if we Reason according to the mind of the  
 Holy Ghost in these places of Scripture, we  
 must rather draw these consequences from them.  
 Seeing such a Judgment is approaching, as will  
 bring every one to render an account of their  
 Lives, therefore no Man should flatter himself  
 with hopes, that any of his offences either in  
 words or deeds will go unpunished, but every  
 Man should so frame his Life, that Faith and  
 Holiness may be jointly united together, and  
 not separated from one another.

And this is a truth, which many now a days  
 have need to be admonished of, not only  
 Papists, but also Protestants, who make pro-  
 fession of the Name and Faith of Christ, but  
 yet

yet notwithstanding, they so behave themselves as if they thought an-outside shew of Religion were sufficient, and as if they did not look for Judgment to come, they are so void of care to walk worthy of that Holy profession, giving themselves up against their Conscience to all uncleanness with greediness, whereby they both greatly provoke the wrath of God, and put themselves in dreadful danger of the loss of Eternal Salvation. Against such Men as run on into open wickedness, without measure or remorse, we may by better consequence draw this inference.

The inevitable severity of Judgment should stir us up to care & watchfulness.

We must appear all of us before the Judgment seat of God, where account will be taken of all the Actions and Practice of our Lives.

Therefore, let every one that hath regard to his own Salvation, endeavour according to his power to lead a Life suitable to his Profession, and without Hypocrisie, to join a good Conscience with a good Faith.

For the word of Truth hath told us: They that have done Evil, shall come forth unto the Resurrection of Damnation. Joh. 5.  
Coloss. 3.

But are such Scriptures contrary to Justification by Faith, in such as together with the profession of faith in Christ, joyn the fruits of Obedience;

Obedience; which though it is not perfect upon all accounts, yet it is yielded in sincerity and uprightness of Heart, according to their weak power, and capacity? Which though it comes far short of the compleat perfection of the Law, yet nevertheless our Justification is full and perfect in the sight of God: For what

As we are  
Workers, but  
as we are  
Believers.

Rom. 4.

Habbac.

Joh. 17.

is defective in our Works, he supplies by his own imputation, thro' faith in his Son, which Faith is imputed to us for Righteousness, not for our working, but for our believing: for though the abominable rebellion of wicked Men, who walk not after the Spirit, but after the flesh, brings upon them the Judgment of Condemnation, yet this continues to be a truth: The Just shall live by Faith. And he that believeth in me shall never perish.

But you may say, The Sentence of the Judge remains evident and uncontrollable; which promises the Resurrection of Life, to them that lead a Godly Life.

I answer, It is very true, which the Lord says, but the conclusion drawn from hence is very false. For in these Words Christ joyning the Fruit and the Tree, Persons and things together, gives the comfortable hope of Eternal Life unto his own Servants, who according to their power, labour diligently in the Gospel: Not thereby determining what their Works deserve, but shewing

A Fallacious  
Sophism from  
the concrete  
to the ab-  
stract.

shewing with how many, and great rewards he will crown their labours; who have suffered any thing for his Name. But those Men contrariways arguing from the concrete to the abstract, and dividing things from persons, conclude amiss by this *Enthymema*.

They that are believers in Christ, exercising themselves diligently in all Holiness; shall be received into Eternal Life.

Therefore, Good Works are the cause of Eternal Life.

To this I may make a brief and easie Answer.

*Answer.*

I deny the consequence: for it is a Fallacy (*a non causa pro causa*) for in the antecedent the works of the godly are brought in as effects, but in the conclusion A Fallacy. as a cause: whence there is no sound conclusion from the concrete to the abstract. For it is no rational arguing, because believers living Holily receive the gift of Eternal Life, therefore their deeds merit Eternal Life. Just as if a Man should reason on this manner; a Wife being Obedient to her Husband, is admitted to be a partaker of all his Goods: Therefore her Obedience is worthy of a share in all his Possessions: A Son being Obedient to his Father, is received for his

his Heir, therefore his Obedience deserves the Inheritance. VVorks are evidences of faith in Christ, but not the cause of Salvation. Just as a Tree, that brings forth Fruit, if it hath any goodness in it, it receives it not from the Fruit, but the Fruit hath all its goodness from the Tree. In like manner the works of the Godly, have nothing, that they can claim a right unto in Judgment: If they find any fa-

Mercy for-  
giving Evil  
deeds.

Imputation  
putridg a  
great value  
upon small  
things.

vour or reward, that is not due to them, but partly to Mercy, and partly to Imputation for the sake of the Mediatour: to Mercy, which pardons Evil deeds: to Imputation, which puts a great value upon good VVorks, though of very little worth in themselves, and crowns them with rewards: So that all the praise belong, not to Men, but to God: Not to Righteousness but Grace, not to Works, but Faith, not to Judgment, but Mercy.

But you will say, Shall we not all come to Judgment? Must we not all appear before the

The Judg-  
ment of God  
is twofold  
according to  
*Aug. de consut.*  
*Evang. lib. 2.*  
*cap. 30.*

The Judg-  
ment of dam-  
nation, the  
Judgment of  
discretion.

Tribunal of God? It is true, we shall all come: But *Augustin* tells us of a twofold Judgment, one of condemnation, and another of discretion, whereby the Goats shall be separated from the Lambs, and not Lambs condemned with the Goats. It is an Article of my faith, that we shall all of us come to Judgment, but I do hope the

Elect

Elect of God will not come into the Judgment of Condemnation. And here we must carefully distinguish between the Lambs and the Goats; between those that are united to Christ by Faith, and the damned crew of Unbelievers. For though in this just Judgment of God, every one shall give account to God of all their Works. And there is no doubt but a reward will be given suitable to every man's Works; but in a far different manner to the one and the other. For they who seek for Salvation not by Faith, nor the Imputation of Christ's Righteousness only, but by the Works of the Law; they shall receive a reward according to the desert of their deeds; upon this condition, that they shall live by the Sentence of the Law, if they fulfil the Law as they ought; but if not, what else must they expect, but that, according to the just Decree of the Law, no violation thereof should be found so small, as not to make the sinner liable to Condemnation, and justly so. For he that hath no power in himself to obtain Righteousness, and is not willing to receive it, when it is offered by another, if he suffer the punishment due to his sins, let him not accuse the Law of injustice, but himself of unbelief.

On the contrary, they that by sincere Faith are converted unto Christ, if they have committed any evil thing (for who among the holiest that is) can run through his Race without a fall: Their sins can do them no hurt in the Judgment, which are already done away and pardoned before the Judgment by Faith and

Repen-

Repentance. And besides this, if they did any thing well, and worthy of praise, they receive an everlasting Reward, not for the merit of the Work, but according to free Imputation, whereby God in his Infinite Mercy sets such a value on the works of them that believe in his Name, though they are vile and contemptible in themselves, that he rewards them with the recompence of the promised Inheritance, not for any merit of theirs, but according as he hath promised it freely in his

The Righteousness of condemnation.

The Mercy of separation.

Son. Now there being a twofold manner of Divine Judgment (as we have shewed out of *Augustine*) one, belonging to the Justice of condemnation, and another to the Mercy of Separation. According to this

diversity of Judgment, we must distinguish between those that are to be called before this Tribunal of the great Judge; for all of us must be called and presented before it; but the distinction between those that shall appear must be observed: For though we are all sin-

A twofold kind of sinners.

Romans 8.

ners by Nature, and in the practice of our Lives; yet we are not all sinners after the same manner. There are some whose sins are already forgiven by Faith and the

free Grace of God; and there is no doubt but the Mercy of Separation will deliver such from the Judgment of Condemnation, because there is nothing that can be justly alledged against them. For who shall lay any thing to the charge of God's Elect? it is God that justifies, who is he that

that condemns? Or, how can they in Righteousness be called to Judgment for these things, that were pardoned by the Judge himself, before they were brought under the Tryal of Judgment? For the offence being taken away, the offender is not liable to Judgment: Wherefore no Sentence of Condemnation should affright those that are in Christ Jesus. What Law can hold them guilty, that are not under the Law, but under Grace?

And again, there are others, that having passed their days in all manner of wickedness and abominations, at their departure out of this Life, carry with them a guilty self-condemning Conscience unto Judgment. Of which sort of Monsters this World hath been very fruitful: Such as *Epicurus*, *Diagoras*, *Lucian*, *Sardanapalus*, vain glorious Boasters, implacable Persecuters and Murderers of the Saints; and such like: Who, though they may flatter themselves in this Life, as if they were safe and out of danger, yet they will find to their sorrow, that there is a Judge before whom they must unavoidably appear, and give a strict account of all the actions of their Lives.

Who are liable to the Judgment of Condemnation.

Therefore as touching the Judgment of the Evil and the Good, as I deny not that it is certainly true, the Lord will judge the Living and the Dead in Righteousness and Equity: So, if they understand it of the Judgment of Con-

D d

demnation;



demnation; I answer, as the Lawyers use to say, The Exception limits the Rule.

The Rule of Right.

For though this Judgment is to be general, yet if it be taken for the condemnatory Judgment, the general Rule is of force, excepting those things that should be excepted. But what this Exception is, and to whom it belongs, it appears evident

John 5.

Luke 21.

enough by the distinction of separation, mentioned by Christ in several places: He that hears my Word, and believes in him that sent me, shall not come into condemnation, but shall pass from death to life. And again,

Why the day of Judgment is called a day of Redemption.

where the Lord fore-telling the time of his coming to Judgment, says thus; When these things begin to come to pass, look up, and lift up your heads: And presently gives the reason thereof; for your

Redemption draweth near. Wherefore did it please him to make mention of Redemption to his Disciples without naming of Judgment? Certainly it was, because, as *Paul* speaks, There is no Condemnation to them that are in Christ Jesus, as on the contrary, there is no Redemption to those who live without the Faith of Christ, in slavery to this World and the Flesh. And elsewhere the Lord, when he turned himself to his Disciples, and could promise them nothing that was more glorious and magnificent, he said unto them, Ye also

Luke 22.

shall sit upon Thrones, judging the Twelve Tribes of *Israel*. Moreover

*Paul*

Paul writing to the *Corinthians*, says, Know ye not that the Saints shall judge the World? And yet breathing forth something more glorious, he exalts Saints above the highest pitch of worldly dignity adding further: Know ye not that we shall judge the Angels? If the Saints shall be judges, how should they be judged in this Court of Judicature, in which they have something to do, but nothing to fear.

The Saints shall judge the World.

*Whether the Judgment of God is terrible to the Saints.*

Therefore let *Canisius* produce what he can answer unto these Scriptures; for it is his Opinion, that all men should be possessed with fear of Judgment. These are his words; Not only Sinners, but also Saints themselves are oft-times affrighted at the fore-thoughts of Judgement. Thus the Jesuit speaks in his own Dialect. But let us hear what Scripture-proofs he brings to maintain his Assertion. Hence, saith he, *David* feared, and with great fervency breathed forth this Petition: Lord, enter not into Judgment with thy Servant. In like manner *Job* feared, though he was innocent; What shall I do, said he, when God ariseth to judge, and when he visiteth, What shall I answer? For destruction from the

*Pet. Canis. in opere Catechistico de Judicio; cap. 3.*

*Psal. 142.*

*Job 31.*

D d 2

Almighty

Almighty was a terrour to me, and because of his greatness, I could not endure. I was afraid of all my sorrows, for I knew thou wouldest not hold me innocent, &c.

To this Objection, I answer in short; Who knows not, that, in us, and our Works, there is nothing whereof we ought not to be greatly afraid? So *David*, and *Job*, and all the Saints; the more they call to mind the actions and practice of their Lives, the more they are surprized with the fear of Divine Judgment, and repose the less confidence in themselves.

But this doth not at all abate our rejoycing in Christ Jesus; so that relying upon the never failing Promise of God, and being assured of the remission of our sins, we strive against this

It is incident to the greatest Saints to be in doubt sometimes concerning their spiritual graces, and to be afraid of their sins.

fear as much as we can. Howbeit we cannot be so perfectly rid of this fear, which is placed in our Nature, but that it will sometimes return and cause trouble to the most eminent Saints. But that, which sometimes happens through infirmity, is one thing, and that which always becomes the Saints to do, is another. So *David* and

*Job* before the return of spiritual comfort, were in terrour, but, after God had restored unto them the joy of his Salvation, all fear vanished away. *Canisius* in saying, the Saints should be possessed with the fear of Judgment, does, what in him lies, to root out all the assurance of Faith out of the minds of the godly, and to make the Promise of God, and our fiducial  
relyance

relyance on him, utterly void, and of none effect. Does Christ encourage us to lift up our heads for joy of the approaching Redempcion, and yet dares *Canisius* command us to hang them down for fear of Judgment?

Romans 8.

Doth *Paul* promote the Saints unto so high a pitch of dignity, that he places them on the Seat of Judgment together with Christ. as his

Galar. 4.

Philip. 1.

*Assessours and Assistants*. And yet must *Canisius* thrust the godly down as low as the ungodly, to render a strict account of all the transgressions of their Lives? The holy Spirit in the Souls of Believers, with fervency breaths after Christ, crying, Come Lord Jesus,

Apoc. 22.

come quickly; should *Canisius* then endeavour to quench those holy desires by unbelief and distrustful fears? The Sacred Writings of the holy Apostles call the Spirit of the Saints, a Spirit, not of bondage to fear, but a Spirit of Adoption, whereby we cry Abba Father; and yet hath *Canisius* the Jesuit the impudence to call back the Saints from a Spirit of Liberty, to a slavish Spirit of Bondage? Is this any society with Jesus? *Paul* desires to be dissolved and to be with Christ. All Believers in Christ desire the same, being afflicted in this Life. For all that desire to live godly in Christ Jesus, shall suffer Persecution in this present evil World. The Souls of them that were slain, under the Altar, are greatly longing for the coming of this Judgment: But, as for *Canisius*, he would persuade us to be afraid of this day, and not to wish

2 Tim. 4.  
For them  
that love his  
appearance.

for it, and love it, as the Apostle *Paul* teaches us. *John* in the *Revelation* bids us rejoyce, because the Marriage of the Lamb is approaching, but the Jesuit bids us mourn. The Lamb's Wife cloaths her self in fine Linnen in token of her joy; but *Canisius* would have her cloathed in Sackcloth.

Nevertheless I deny not the truth of that, which he gathers out of *Bernard*, *Gregory* and *Augustin* concerning the dreadful severity of this Judgment, than which I know that nothing can be more terrible to them, that seek Salvation by the Righteousness of the Law, without flying to Christ for refuge.

But on the other side, we ought not to abate the comfort, nor discourage the fiducial reliance of Believers in Christ, who are planted in him by Faith. Though they acknowledge their own imperfections, yet they strive against them, and endeavour daily, according to their power, to make some progress in Holiness. And therefore, as there is nothing in their good Works, whereof they may boast; so also there is nothing in their evil Works (being now forgiven) which they have cause to fear. Let us now proceed to the other Arguments of the Adversaries.

*Argument.*

If there are no merits of Works, then that saying is false; Thou shalt render to every one according to his Works. But the Consequent

quent is false, therefore also the Antecedent

The *Minor* hath been answered already by making a distinction of persons: For there being a twofold sort of men, to wit, such as are in Christ, and such as are out of Christ, there must be a different Judgment made of the one and the other.

First; Those that are in Christ, being united unto him by Faith, the Judgment of God uses to begin with them in this Life. As touching the Life to come, the Lord hath made this Promise concerning every Believer; He shall not come into Judgment, but hath passed from Death to Life.

John 5.

Secondly; Suppose we grant, that the Elect of God shall be called to Judgment, the account that they shall then make, will be very easie, who have Christ for their Righteousness. Whence it follows by necessary consequence, that this Judgment will be to them a Judgment, not of Condemnation, but of Absolution.

Thirdly; Sentences of the Law belong properly to them that are under the Law; but as for such as are regenerate by Faith in Christ, because they are not under the Law, but under Grace, the Law hath no dominion over them.

Fourthly; Whereas it is said, That every man shall receive according to his works; those works are either good or evil: If good, they are good upon the account of Faith only, (for

what is not of Faith is sin) and so they are beyond all danger : But if evil, either they are forgiven, or not forgiven. If they are forgiven through Faith and Repentance, they are not called to Judgment : If not forgiven, it is, because they want Faith, and so they are the works of the Unregenerate. Whence it follows, that this Judgment of Condemnation doth not at all belong to them that are regenerate by Faith, but them that are unregenerate.

*Another Objection.*

Of the wedding garment.

That place in *Mat. 22.* concerning the wedding garment is objected. The King entring into the Marriage Feast, saw a man not having on the wedding garment, &c. I wonder what those Papists can find in this place of Scripture to cover the shame of their own nakedness, when there is nothing, that less advantages their cause, or weakens it more. The wedding garment, say they, signifies Charity, from whence they form this Argument.

They that have on the wedding garment, are admitted to the Marriage Feast.

Charity only is the wedding garment ;

Therefore, they that are adorned with Charity, are admitted to the heavenly Marriage Feast.

*An*

*An Explication of the Parable of the  
Wedding Garment.*

*Ans.* **T**HE *Minor* must be denied:

Though works of Charity are of no small advantage, to adorn and beautifie faith in the exercise of Civility and Morality; yet a Garment suitable to the Heavenly Marriage-feast, cannot be made of such Cloth; but of other Materials. What that is,

whereof this Garment must be made, *Rom. 13.*

*Paul* the Apostle teaches us, Put on the Lord Jesus Christ. And *Galat. 3.*

again, whosoever of you are Baptized, ye have put on Christ. Because we put not on him by Charity, but by Faith only; Therefore faith is the Garment, made white with the Blood of the Lamb, which Cloaths

us for this Marriage-feast, not *Apoc. 7.*

Charity, nor the filthy ragged apparel of our Works. Which that it may appear the more evident, let us diligently consider both the Parable and the signification thereof.

First, He that compares our great happiness in Christ to a Marriage-feast, How could he more significantly set forth that, which is the most joyful of all things? For what is more joyful, or suitable to Mirth than a Marriage-feast?

The Parable of the Marriage, and Marriage-Garment considered and explained.

Where



Where all things resound with Joy, and Dancing, where there is no sign of Sorrow, where no Lamentation is heard, no Tear is seen, yea all Tears are wiped away from the Eyes. Unhappy is he, that partakes not of the great felicity, and unspeakable Joy of this blessed Marriage-feast. He that unworthily dishonours it, deserves to be abhorred, and he that disgraces it with Sackcloth and Ashes, or any other Garment, and comes to it without the wedding-garment, is not worthy to enjoy so great a blessedness.

Now consider, besides the joyfulness of the time, the greatness of the benefit; both which are Infinite and Eternal. For as there is no firmer, nor nearer Bond amongst Men, than that of Marriage: So nothing is more Divine, nothing is more Glorious, than that Bond, whereby the Miserable, and Mortal Daughter of *Adam* is joyned unto the Immortal Son of God, the frail Church to the Heavenly Bridegroom, that they both become one flesh, and have God to be one Father to them both, and have the same Family, the same House, the same society of Life, and the same possession of all Goods. Which thing is so exceedingly wonderful, that it surpasses all human understanding. Just as if a great King, being desirous to shew forth the Riches of his munificence should invite Beggars, and the Blind, and the Cripple, and every one that was

The Marriage of the Lamb of God with his Bride.

The Guests of the Marriage.

was least worthy, and entertain them with a Feast, and enrich them with abundance of his best gifts; Is it possible, that any Man among them durst imagine, that this was due to his own Vertues, or Merits?

The Guests  
of the Mar-  
riage Feast.

It remains that we should view the Guests themselves, and also the garments of the guests, whom he invites to this Marriage banquet, and not only in-  
vites, but compels them to come

Luk. 14.

in. Call the Poor, saith he, and the Lame, and the Blind, and compel them to come in, that my House may be filled?

Who are these Poor, and Blind, and Feeble, and Naked, but such as have no provision of their own Works? Who have nothing in themselves, whereof to Glory, but only in the Lord. Such as were the Publicans of Old, and Sinners of the Gentiles, and Pagans, concerning whom *Paul* Discourses in words of great weight.

Who are the  
Blind, and  
the Lame,  
that are in-  
vited to the  
Marriage.

The Gentiles that followed not after Righteousness, laid hold on Righteousness, that is, the Righteousness that is of Faith. But contraryways, *Israel* that followed after the Righteousness of the Law, attained not thereunto: Wherefore? Because

Rom. 9.

they sought it not by Faith, but as it were by the Works of the Law. How great stupidity then and abominable impudence is this in vain glorious Men, who being by Nature

Nature

Nature wretched, and Blind, and Naked, and most miserable Beggars, notwithstanding all this, are exalted to the highest dignity of union with God, and that not for any merit of their own, but the free donation of Christ, that yet they neither ac-

Against the  
Righteous-  
ness of  
Works.

knowledge their own nakedness, nor testify their thankfulness to God. for the Riches of his Grace, but think themselves abundantly beautified with their own ornaments, and sufficiently furnished with merits to attain unto Righteousness: But what a Righteousness is this of theirs? If it be the Righteousness of Works? Who then are those poor and needy, that are admitted to the Marriage? They that are adorned with the beauty and glory of Merits, and abound with Riches of good Works, How can we account such to be poor, and blind, and lame? And if they are said to be compelled to come in, where is the free will of the *Tridentines*? Or its co-operation? But on the contrary if by the poor here be understood such as have no good works that can commend them, nor any help of free will, that are decked with no ornaments, but are admitted, or rather drawn to the Marriage-feast by the grace of Christ only, How then can Charity abounding with the works of the Law, be truly called the Wedding-garment?

The Wed-  
ding-gar-  
ment.

Howbeit, I know there are some great Divines, that rather approve of this interpretation, that the wedding-garment here mentioned

ned should signifie Charity. But when I consider exactly the circumstances of the Parable, if without offending those, that have better Judgments, I may freely profess, what is my Opinion, I do rather suppose, that our Lord's design was, to signifie the same, that *Paul* the Apostle expressly *Philip* 3. speaks of himself, that I may be

found in him, not having my own Righteousness, which is of the Law, but that which is through the faith of Christ; the Righteousness, which is of God by faith. And if we are not blind, we all see evident proof of the same, not only by words, but by the example of the *Israelites*. Wherefore if none are entertained in this Marriage-feast, but they that have on the wedding-garment, and if *Israel* that followed after Righteousness is said to be rejected upon no other account, but because they sought it by works, and not by faith; can it be doubted, that this Nuptial ornament consists not in works, but in the faith of Christ? I know, there are many kinds of garments, as also there are many differences of things, of Men, and of places: But all things agree not with all places, nor with all Kingdoms.

Agreeableness should be every where observed, according to

the circumstances of places, times, and things.

One thing is suitable to a Court of Justice, another thing to a banquet. Judges sitting on the Bench, and Guests at a Marriage-feast, do not only differ in the frame of their Spirits, but

but also in their outward Garb. A suitableness of things, places and times, should be observed.

The Kingdom of the Law, and the Kingdom of the Gospel.

The difference between the Law and the Gospel.

The Law hath its own Kingdom, and Christ also hath his; and both have their own Inhabitants: As the Kingdom of the Law receives none but the righteous; so the Kingdom of Christ rejects none, though they be wicked, if they are brought to Repentance by believing. And though both Kingdoms belong to God, and are under his dominion, yet the manner of administration of both Kingdoms is not the same: For in the dominion of the Law God was pleased to manifest his Righteousness; but the Kingdom of Christ is the gift of Grace and Mercy: And as by the free gift of God it is offered to all that believe, so it receives none but such, as are glad, freely and willingly to embrace the Grace offered. And for the same reason chiefly, this Kingdom of Christ is by a very fit similitude compared to a Marriage Feast and a wedding garment: And not without cause; for if in a Marriage Feast all things abound with mirth and joy, how much more should we rejoyce, and be glad in Christ, by whose procurement we obtain the manifold riches of Everlasting Salvation and Glory?

Therefore what remains, but that we should with thankful hearts gladly receive these great benefits, of our dear Saviour; and especially because by the wedding garment, in this place, nothing else

What the wedding garment signifies

can

can be understood. For as a wedding garment is a token of the joyfulness of the mind at the Marriage Feast; so by this wedding garment is signified with what joy and gladness, with what holy reverence and thankfulness, the Guests of this Banquet will enjoy the heavenly benefits. Whereunto the Apostle exhorts more than once with so much vehemency, that we should not be over-sollicitous for any thing, but always rejoyce in the Lord, and glory in nothing, but in the Cross of our Lord Jesus Christ, praising God in our hearts, as it is expressed in that sacred Hymn; Not unto us, Lord, not unto us, but unto thy Name give glory. But how do those superstitious Papists glory in the Lord, who trust to their own Works, whose rugged and burdensom Religion consists wholly in Watchings, Vows, Ordinances of Men, sleeping on the ground, and such like hardships, and an affected austerity of life. But let us proceed to the Arguments that remain.

*Another Argument.*

There are also many other Scriptures, which they have wrested abominably for the defence of their Opinion about Inherent Righteousness. As for example, where the Lord says, That he came not to destroy Matthew 5. the Law, but to fulfil it: Hence they infer, that all that would be saved, must of necessity keep the Law. That I may answer this Objection, I acknowledge that saying of the  
the

the Lord to be very true, and I know what he professed in words, he performed in the practice of his Life: For he came not to destroy the Law, but perfectly to fulfil it, and that not so much upon his own account, as upon ours. But it is not therefore a right consequence, which they draw from an ill formed Argument.

The sense of that Scripture, *I came not to destroy the Law, but to fulfil it.*

*Argument.*

Christ came not to destroy the Law, but to fulfil it.

Therefore there is no Salvation to any, but those that perform the Law.

This is a false consequence; for there is more in the conclusion, than in the antecedent: For this should have been the conclusion, Therefore should we diligently endeavour to fulfil the Law, according to his Example, especially in those things that belong to us; for we are not subject to the same Ceremonies of the Law, that he was: As when he was circumcised, and went to the Feast at *Jerusalem* thrice a year, abstained from things that were ceremonially unclean, and from things strangled, and blood, and celebrated the Passover according to the Law; and many things of that kind, whereunto we are not now obliged.

But, though it be very true, that he came to fulfil the Law; yet we are not therefore obliged

liged to the fulfilling of the Law, as a thing necessary to our Salvation. For the Office of Christ is distinguished by a twofold end: For he was sent by his Father partly for this purpose, that in our stead he might yield perfect Obedience unto the Law, to which impossibility we our selves had a woful Obligation, and that he might stir us up unto Vertue by his own Example; but the Office of the Mediatour consists chiefly in this; That he hath delivered us from the dreadful Curse of the Law, and by his Death made full satisfaction to Divine Justice for all our Debts, and translated us from our bondage and slavery into a blessed state of liberty: Which makes us now to rejoyce in the hope of the glory of God. Therefore it is seasonable here to give notice, that they who upon this account take Christ for a Law-giver, as if he had been sent by God for no other cause but to make new Laws in the World, are in a great Errour: For though he made a sound and right Interpretation of his Countrey Laws, which were commanded by God, and given by the Ministry of *Moses*, yet he was not sent principally for this purpose, to make new or old Laws, but rather to bring help to those that were under the Curse of the Law, and thereby in peril of damnation.

A twofold  
Office of  
Christ the  
Mediatour.

The Errour  
of those who  
take Christ  
for their Law-  
giver.

Christ is not  
a Law-giver,  
but a Re-  
deemer.



*Another Argument.*

Unless Christ had kept the Law, he had neither saved himself, nor others.

Therefore we cannot be saved, unless we keep the things that are commanded in the Law.

*Answer.*

Christ is one way under the Law, and we that are in Christ another way.

Under this similitude there lies hid a great disparity: For there is no small disproportion between us and Christ. If he had failed in any thing commanded by the Law, there was no other Redeemer, that could have interposed for him. The same may be said of the Angels if they had sinned: But if we through infirmity go astray, the blood of our Lord Jesus Christ is in readiness for our Redemption, to raise us up when we are fallen, to procure the pardon of our offences, and to restore us unto a blessed state.

*Argument.*

*Andr. Vega,  
de Justif.  
pag. 741.*

Unless a man be born of Water and the holy Spirit, he cannot enter into the Kingdom of God, *John 3.* Unless ye eat the flesh of the Son of God, and drink his blood, ye shall have no life in you, *John 6.*

Therefore

Therefore Faith only is not sufficient for Salvation.

*Answer.*

Verily there is no other Weapon put into our hands, that we can retort with greater advantage upon the Enemy, than this very Argument: For the Mystical signification of both these Sacraments, Baptism, and the Lord's Supper, is nothing else but Faith in Christ Jesus: for as Baptism is called a Sacrament of Faith, and therefore is sometimes by *Augustin* put for Faith; so those that are well instructed in the knowledge of Christ, understand, that to eat the flesh of Christ, is the same with believing in him. If we rightly consider the nature of this Sacrament, there cannot be a more evident demonstration that we are justified by no other thing, but Faith only. For by what Argument could it be more manifestly set before our Eyes, how great benefit redounds to us from the shedding of the blood of Christ, than by the Institution of the Sacramental Bread and Wine, for a memorial of his Body and Blood? Or by what other thing could he more effectually represent unto our Faith the powerful efficacy of his Death, than by the Institution of this Sacrament?

First; Pious Reader, call to mind, and consider with your self this miserable and mortal Nature; which how void and destitute it is of all things, and how empty of Divine Grace, and laden with iniquities, you cannot be ignorant. Thou who in thy self art a wretched and

E e 2                      destroyed

destroyed man, comest to the Banquet, where thou art commanded to take the Sacramental Bread and Cup in the name of him that was slain for thee, and then thou art bid, Eat ; for otherwise to what purpose should you hold the Bread in your hands when it is broken, and

The glorious  
resemblance  
between the  
Bread of the  
Sacrament,  
and the Lords  
Passion.

reached forth unto you, unless it be received inwardly for digestion. Eat, saith he, and drink ye all of it ; for this is my Body, and this is my Blood, that was shed for you. What was his design in expressing himself thus, but to make us un-

derstand, that his Death would be like a great Supper to his whole Church, in which, sinners, that in themselves were wretched and miserable, and empty and hunger-bitten, might be refreshed with an everlasting Feast of fat things,

according as the Lord had long since promised by the Prophet  
*Isaiah.* For as this mortal Life can-

not continue without daily nourishment ; so neither hope of Eternal Life, nor any other Grace can endure, unless it be supported by

Faith in the Lamb of God, and thereby receive spiritual nourishment. And therefore unless ye

eat, saith he, the flesh of the Son of Man, &c. Whence it is evident, that there is no Justification for miserable sinners, but that which consists in Christ only, who was slain for us. Yea there is no Justification in him neither but by Faith, which receives inwardly, and digests this Bread that came down from Heaven ;  
according

according as we are taught in the Gospel. He that believes in me hath Life eternal ; that believing, ye may have life through his name. Unless ye believe that I am he, &c. Thy Faith hath made thee whole. Wherefore, there can be no surer demonstration that Faith only justifies, than is held forth in these very words of the Sacrament, whereby the flesh and blood of Christ is represented in that holy Banquet under the similitude of Bread and Wine.

John 6.

John 2. 38.

Luke 8.

*Another Argument.*

Unless your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye cannot enter into the Kingdom of Heaven.

Matth. 4.

Therefore, not Faith only, but also Works of Righteousness exalt us to the Kingdom of Heaven.

I answer.

By these words the Lord gives us serious Instruction, what manner of lives they ought to live, that are justified : But he doth not thereby signifie, what is the proper cause of Justification ; one Judgment should be made of the causes of things, and another of their effects. If you enquire for the cause of Justification, the Lord hath resolved that doubt ; Thy Faith hath saved thee. This is Life eternal, that they should know thee,

John 17.

the only true God, and Jesus Christ whom thou hast sent. In like manner *Paul* expressed

himself: If thou confests the Lord  
*Romans 9.*

Jesus with thy mouth, and believe with thy heart, that God raised him from the dead, thou shalt be saved. But if you enquire, what manner of lives they ought to live, that make sincere profession of the Faith of Christ, we are taught in this place, and many other sayings of Scripture, that they ought to differ much from the lives of the Scribes and Pharisees; to wit, that they who are created in Christ Jesus, should behave themselves without a Pharisaical Vizard of external Holiness, or a proud conceitedness of their own Righteousness; but that they should be adorned and beautified with sincerity and uprightness of mind, and persevere in the practice of good Works, which God hath prepared, that we should walk in them; he said not, that we should be justified by them, but that being justified by his Grace, we should walk in them, bringing forth fruits worthy of our Vocation.

*Another Argument.*

Every Tree that bears not good fruit shall be cut down, and cast into the fire, *Luke 3.*

Therefore, Faith only is not sufficient to Salvation without Repentance.

I acknowledge the Divine Authority of that Prophecy, which is true, as it is generally known  
 to

to all that have heard of the Gospel: For who would endure an Unfruitful Tree, that cumberes the ground, and beares either no Fruit at all, or such as is hurtful to the Husband-man? But suppose it brings forth good Fruit, and beautiful to look upon, I would ask them, whether the abundance of Fruit be the cause, or whether it is not rather the demonstration of the Tree's Fruitfulness; and whether the Fruits do not rather receive their growth from the Root, whence they come? Therefore, if Repentance is reckoned amongst Fruits, it doth not make the Man, in whom it receives its first beginning, perfect and good, but only evidences what manner of Man he is now, and hath formerly been. For unless a wicked Life had gone before, no Repentance had followed after. Moreover, Repentance could do no good, unless Faith be joyned therewith, by which a broken hearted Sinner may get access to the Throne of Grace. But you may say, Are not grief and remorse for Evil deeds, and resolutions to the contrary, things very acceptable to God, and are not only conducive to the amendment of former miscarriages, but also a great cause of future Reformation?

Repentance doth not make a Sinner perfect, but evidences what he is.

I Answer, The sorrow of an afflicted Conscience, which we call Repentance, is a lovely effect, but it proceeds from an Evil cause: yet I deny not, that it is a very ex-

The material of Repentance.

cellent thing, and never too late, but always acceptable to God if so be it is accompanied with Faith in Christ. Neither do I deny that by means thereof Men are deterred from their customary Evil courses, and stirred up to the exercise of Vertue. Which though we grant to be true, what doth all this avail towards the justifying of a sinner from those Sins, that he hath formerly committed?

If a Man hath transgressed the Laws of the Commonwealth, and being arraigned before a Judge is forced to give account of all the actions of his Life; will it be enough for him to say, I was in an error, or I repent of my fault? Will fear of judgment, or shame, set a Man free from the condemnation due to sin, unless the Righteousness of a bleeding Saviour, apprehended by faith, do interpose, and ward off the stroke of Divine vengeance from the guilty Sinner? Without shedding of Blood, saith the Apostle, there is no remission.

Now then, if neither Holiness of Life, nor Prayers, nor Tears; nor the Blood of all the Saints can avail any thing towards the mitigation of the bitterness of this Judgment, and the only remedy be the death of the only begotten Son of God, what will your Repentance do in this case? Indeed, I acknowledge that the Scripture attributes much to Repentance, and there are glorious promises annexed thereunto; but two things must be considered

sidered here. First, Of how large an extent the Promises are, and next, to whom they do belong: for there are some rewards given in this Life, and others that are reserved for Life Eternal. Verily

How far the Promises reach and to whom they belong.

Eternal Life, which is the benefit of Redemption, as it could not be purchased by any works of ours, so likewise it is not promised as the reward of Repentance or if in any Scripture it seems to be so promised, it is not simply upon the account of Repentance, but for another cause; To wit, the faith of the worker, and not the work it self.

Therefore these things should be put each of them in their own places, and comprehended within their own bounds. That it may be understood aright, what Faith does, and what Repentance, and what efficacy is in both, and how they are distinguished from one another, and also how they being joyned together do contribute mutual assistance to one another in the Justification of the

Ungodly. For though we deny not that both are very pleasing to God, yet the one is acceptable to him one way, and the other another way. For faith is accept-

What Faith does, and what Repentance.

able through Christ, but Repentance only upon the account of Faith. And it is also a certain truth, that, though by faith only, as the procuring cause, we obtain Justification in the sight of God: Yet this very faith doth not put forth its power of Justifying upon any, but penitent and broken-hearted Sinners, and therefore



fore in the Gospel we are so often invited to Repentance. Not that it is not true faith only, which justifies without Repentance; but because faith, if it be true, justifies no others, but them that have turned from their Sins in sincerity, and are converted unto God by Repentance. For such as have no trouble of Conscience, nor sorrow for Sin, but run on obstinately against their Conscience, and continue in their Evil courses, it is a vain thing for them to hope for Justification by Faith, whereof they falsely boast, for all such stout-hearted Sinners are far from Righteousness. None need the Physician, but they that are Sick, neither doth Christ invite any to come unto him, but such as are heavy laden: Come unto me, saith he, all ye that labour and are heavy laden, and I will give you rest. But what is coming to Christ, but believing in him according to the saying of *Augustin*?

Therefore, as Christ rejects none, that come unto him, that is, such as return to him by believing, but revives and justifies them; so faith in Christ, in which only our Salvation consists, is no where of a saving efficacy, but only in those whom it finds burdened and afflicted.

*August. de  
corrupt. &  
gratia, cap. 7.*

To come to Christ, is to believe in him, for he himself says, No Man cometh to me, unless it be given him of my Father.

*Another*

*Another Objection.*

If Faith only were sufficient to Justification, it would follow that good Works are not necessary.

*Andrad. Vega,  
de Just. 2.  
p. 741.*

But the Consequent is false.

And, Therefore the Antecedent also is false, That Faith only is sufficient.

*Vega* confirms the *Minor* with this Argument: Unless good Works had been necessary in all respects, *Paul* had not so carefully given Instructions about Vertue, and rebuked Vice, and so mightily commended good Manners, and Integrity of Life; but we shall afterwards enquire into the *Minor*.

I come now to the Argument: And,

First, I deny the *Major*; for this is not a necessary Consequence.

Salvation is obtained by Faith in Christ only.

Therefore, good Works are not necessary.

The necessity of Vertue, and honest discipline is, and always hath been, very great in all respects both private and publick; yet this

this necessity doth not at all detract from the peculiar dignity of Faith, that it should not be the only cause of Justification; as on the other side, the Justification of Faith doth not take away the necessity. nor lessen the care of a Godly Life. Therefore both Faith in Christ, and the practice of Holiness are necessary; the one, to justify Sinners in the sight of God, and the other to exercise them that are justified in this World.

Therefore, There is need of a distinction in this case: for according to Philosophy, a thing is said to be necessary two manner of ways.

A twofold  
necessity,  
1. Absolute.

First, Absolutely and simply, when one thing is so necessary to another, that it cannot be done or consist without it.

2. In respect  
of Consequence.

How are  
good Works  
are necessary  
to Salvation.

Secondly, In respect of Consequence, when a thing is of such a Nature, that as soon as it begins to be, other things also are joy ned with it. or at least soon follow after, and thus good works in persons justified, are necessary to Salvation, not simply, but in regard of Consequence.

By what I have said, any Reader that is not void of Sense, may easily discern, that we seek not to banish good Works out of the World, that they should not be necessary, but

but we only remove them from being a cause of Justifying: That so both Faith and Works may be put each of them in their own place, and contained within their own bounds. For

*Paul* did not in vain, nor without

great necessity exhort with much vehemency to the Godly practice of a Christian Life. For what is

*Paul* was a Zealous Exhorter to a Holy Life.

more glorious in it self, or more worthy of the profession of Christianity, or fitter to adorn the Doctrine of the Gospel, than that those, who are called by the Name of Christ, should resemble him exactly in their manners, and the practice of their lives: And as they profess themselves to be Citizens of the Heavenly Kingdom, they should according to their power endeavour to lead a Life like Heaven, upon Earth? On the contrary what is more abominable or odious, than if those, who have been engaged by so many benefits, exalted to so great dignity, and are joyned to him into so near an union by so many Covenants and Obligations, if yet they do not follow his Foot-steps, nor imitate him in the practice of their lives?

Therefore in this we and they agree, that Works of Piety are very necessary; but we must consider, wherein this necessity lies: For they are effects which of necessity depend upon their cause, from whence they proceed, but the cause hath no dependance upon them by any necessity.

By

By the like Consequence, we call many things necessary in common Offices of Civility and Humanity; as when Kindnesses are received, what is more necessary, and according to Justice, than a thankful remembrance of a Favour received, and a readiness of Mind, to give evidence of thankfulness, not only in Words, but also by repaying Kindness with Kindness, if there be Opportunity?

Necessary  
of Conse-  
quence.

Which thankfulness was nevertheless no cause of the Kindness that was done. Let us here compare other kinds of Offices: Who knows not, that a Son and Heir ought of necessity to be dutiful to his Father? But again, who can be ignorant, that this is no cause in him, why he should receive the Inheritance? The same also may be observed in Marriage, where the Wife being tyed to her own Husband, of necessity owes Subjection to him, which nevertheless she shews to him, not so much for any Law of necessity that extorts it, as of her own accord, and willingly, being provoked by a Principle of Love; moreover when she shews him the greatest Subjection, this necessity is no cause of the Marriage-bond: Just so it is in the performance of Godly Works, which *Paul*

Tit. 2.

commands us to maintain for necessary uses, not that necessity of Works is any cause of Justification, but because it cannot otherways be, but that where true Faith is, there of necessity good Works are required, and yet they are not so much required, as they are a necessary Consequence

quence; for who was ever endued with the true Knowledge of Christ the Son of God, or had the secret breathings of his Spirit, or had a lively sense of his unsearchable Power, and the unspeakable Glory of his Majesty, but is drawn after him with the Cords of Love, and cleaves unto him with all his Heart, setting light by all the Vanities of this World? Moreover who hath a true savour of Christ, but he despises the World, and all the things of the World, as the dirt under his Feet? So that now there is no need of any Law to exact Works of Righteousness of him, who is truly planted in Christ, because he is a Law to himself, and does more of his own accord, than can be commanded by any Compulsion.

*An Argument of the Jesuites.*

The Word [*only*] is not found in the Holy Scripture, therefore Faith *only* doth not justify.

Though it is not true, that this exclusive Word is no where found in the Holy Scriptures, yet suppose we should grant it to be true, what would be the Consequence? Verily those things that follow from a necessary Consequence, though they are not expressed, yet they are implied. And therefore, ye also your selves admit many Words into your Confession of Faith, of which the Scripture makes no mention? But let us proceed, you say this Exclusive Word is not found in Canonical

nical Scripture, I confess it is not, in so many Letters and Syllables. But seeing we meet with so many other things in sacred Writings, that exclude all these Accessory Works ( which ye intrude ) from having a share with Faith

in justifying a Sinner, what hurt is it to sound Doctrine, if the Word [ only ] is not expressed; when you read such Scriptures as these; being justified freely by his Grace,

*Rom. 3.* By the Works of the Law no Flesh shall be justified. The Righteousness of God is manifested without the Law, *Rom. 3.* a Man is not justified by the Works of the Law, but by the Faith of Christ, *Gal. 3.* Not of

Works, *Rom. 11.* Without Works, *Rom. 4.* Not of Works, *Tit. 3.* Not of Works, *Eph. 2.* Not according to Works, *2 Tim. 1.* Without Works, *Rom. 9.* What is the Signification of such Expressions, but that, all

Works being excluded, it should be understood that Faith only is the procuring cause of Justification; for what else is Faith without Works, and without the Law, but Faith only? Therefore by the necessary Law of Consequence, we may argue thus, we are justified by Faith, and are not justified by any other thing inherent in us, according to the Scriptures: Therefore we are justified by Faith only. Or we may Confute the Adversaries with this Argument.

*Argu-*

*Argument.*

That from which all other things are excluded, must of necessity remain alone.

The Scripture excludes all other things in Man from Faith:

Therefore of Necessity it is Faith only that justifies.

But whereas they deny, that this exclusive Word is found in the Scripture; let them read, *Mark* 5. and *Luke* 8. where the Lord says, Only believe, and thou shalt be saved.

*Theophyl. Rom.*  
3. now he demonstrates that Faith only hath in it self the Power of justifying.

*Oecumen. Photii. in Cap. Rom.* 3. only believing.

*Origen. Cap. 3.* The only just cause of Glorifying is in the Cross of Christ.

I come now to the Greek and Latin Doctors of the Primitive Church, *Basilins, Nazianzen, Hilarius, Ambrose, Augustin, Hierom, Chrysostom, Theophylact, Oecumenius, Photius, Bernard*, to whom, if you please, you may add *Thomas Aquin.* who all Commenting on the same Words of Christ and *Paul*, do not only agree with us in the same Opinion, but also, in the same exclu-

*August. de verb. domini*  
*Serm. 4.*  
He would have this one thing imputed, whereby the others are gathered by Consequence.

*Amb. 1 Cor.*  
1. It is ap-



pointed by  
God, that a  
Believer  
should be ju-  
stified by  
Faith only.

five Word, as hath been evidently  
proved in our former Answer to O-  
*serius.*

*Chrysost.* Serm. 5. in *Cap. 2. Eph.* Paul professes him to be  
Blessed, who is supported by Faith only.

*Basil.* de humil. by Faith only, which is in Christ.

*Hierom.* in *Epist. ad Gal. cap. 1.*

*Nazianzen.* de *moderatione*, Our Righteousness is Faith on-  
ly.

*Bernard.* our Righteousness is no other thing, but the In-  
dulgence of God.

*Thom. Aquin.* in *1 Tim. 1.* Therefore there is no hope of  
Justification, but in Faith only.

Though it be manifest, that we assert no-  
thing here, which the Orthodox Divines of  
the Primitive Church have not confirmed un-  
animously, and in the same Words; yet never-  
theless these things so evident in themselves,  
do not satisfy those perverse Sophisters, who  
when they cannot deny the very Words  
of learned Men, yet they take occasion to con-  
tend with us about the Sense of the Words,  
in which they pretend that we do greatly err;  
for they have found out a curiously contrived

A twofold  
Justification  
according to  
the Papists.

Distinction: Saying, That by Faith  
only is understood the first Justifi-  
cation, but not the second. Thus  
these cunning Artificers of Words  
have turned one Justification into  
two, one, that is obtained by the first Grace,  
as they call it, before all Works, as in Infants,  
when they are Baptized: And another, which  
is in Persons come to Years, by the practice  
of good Works.

That

That I may Answer this frivolous Distinction: First, I object this saying of *Augustin*, good Works that follow him that is justified, do not go before him that is to be justified; which if it be true, what remains, but that they should either Confess, that there is no such thing as this second Justification, which they have devised, or else that good Works go before him that is to be justified, contrary to the Doctrine of *Augustin*?

The second Justification of Papists overturned.

Moreover, if they think there is sufficient cause, why Faith *only* should not be admitted, because it is not expressly mentioned in the Holy Scriptures, why should not also this Distinction of theirs, (about a second Justification by the practice of good Works) be rejected upon the same account, which is no where expressed in the sacred Oracles: But by a manifest Contradiction is opposite to Heavenly Truth? It is an Ancient and Famous Rule of Lawyers, That there is no occasion of distinguishing, where the Law makes no Distinction.

A Rule of Law.

In what place of Scripture can those Sophisters find this Distinction between a first and second Justification; whereby Infants Baptized are otherways justified, than they that are come to years, for both were alike dead in their Sins, and they are both alike regenerated, and live by Faith in Christ the Son of God.

That we may briefly Confute this Sophistry, whereas neither the Holy Scriptures, nor the Godly Doctors of the Primitive Church acknowledge

knowledge any manner of justifying, but one only: How comes it to pass, that those men have devised a twofold Justification? making two, of that which is but one: So that the first Justification consists of Faith only, and the second is made up of Works? But it is easie to withstand this absurd device, by the Authority of sufficient witnesses; amongst

*Ambrose in  
Cap. 3. ad  
Rom.*

whom *Ambrose* comes first into Mind: who hath expressed himself thus; Because there is one

God of all, he hath justified all after the same manner; and what that manner is, he shews in these Words, He justifies them no otherways, but as they are Believers. And presently after, he excludes all Merit of Works; For nothing, saith he, is the cause of Dignity and Merit, but Faith only: And again, Seeing that a Man is not justified before God, but by Faith

It is proved out of *Ambrose*, that a twofold manner of Justification is impossible.

only, &c. Therefore let us infer from these Words of *Ambrose*, if there is one manner of justifying, as there is one God; Then no Distinction can make two Justifications of that which is one only: As no Distinction can make the one

only God, that justifies, to be two. Again, if Believers are no otherways justified before God but by Faith. according to the Testimony of *Ambrose*, and there is no other Dignity nor Merit, that God regards, but only Faith; what place is there for a second Justification made up of the Merits of Works?

Here-

Hereunto let us add the Testimony of *Gregory*, which is very reasonable to confute the Forgery of those vain Sophisters concerning their second Justification. These are the Author's Words: Grace begot me, being naked in the first Faith, and the same Grace will save me, being naked at my Reception. Thus *Gregory* spake of Nakedness: And what Nakedness is that, but the want of Vertue and good Works, ( as he himself Interprets ) which is the Condition of every gracious Soul, not only of Men come to Years, but also of Infants when they are Baptized in their first Regeneration? If we are found Naked in our Reception into Glory, where then is that second Justification ( *made up* ) of good Works? but if it is not so, where is that Nakedness whereof *Gregory* speaks? How can these things so much disagreeing, consist together, that we should both be Naked and void of good Works, and also cloathed with good Works, and thereby Merit a second Justification? In the mean while this should not be omitted, which the same *Gregory* mentions of Grace, which he divides not into a first and second, as the Papists do now adays, but he shews, that it is one and the same Grace, which both first regenerates us, and also afterwards receives us into the Kingdom of Glory. By which it is evident, that there is but one manner of justifying, which consists not in the Merits of Works, but in Grace only, and the Hope of Mercy, unto

*Gregor. 2. lib.  
Moral. Cap.  
40.*

*Gregor. ibid.*

which Men fly for refuge in their emptyness of Vertues, as he speaks.

But let us proceed.

*Another Argument.*

Evil Works deserve Eternal Destruction.

Therefore, Good Works Merit Eternal Life.

*Answer.*

Both are true indeed, if you consider things in respect of the just rewards due unto them. For as the vile Abominations of an Ungodly Life procure the Wrath and Vengeance of God, so Works of Righteousness would procure his favour, if we could perform good things with as great perfection as we do Evil things. But because we cannot do that, therefore of our selves, we can deserve nothing according to the rules of Justice, but only Death and Damnation. But now by the right of Redemption through Christ, we are set free from the Law of Justice, and translated into the Kingdom of Grace; by Vertue of a new Covenant, whereby it comes to pass, that God hath respect not to our Merits, but only to Christ, the price of our Redemption.

Therefore I answer, That this opposition of contraries is of force according to the strict severity

severity of the Law, but not according to the Grace of the Gospel, for here there is a block put in the way; To wit, The Blood of the Redeemer, that frees us from the Law of Sin and Death.

Moreover, the Argument from contraries avails not, except the contraries are set equally in their full extent one against another. Now Evil Works in us are perfectly Evil, but good Works, though assisted by Grace, yet because of the refractory imperfection of the Flesh, in the sight of God are imperfect at the best, as they are performed by us. Wherefore *Hierom* says, The perfection of all Righteous Men in the Flesh, is Imperfection.

*Another Argument.*

The Grace of Justification, is lost by Evil Works.

Therefore, it is retained by good Works :

*Answer.*

By the same Answer, the Fallacy of this Sophistical Argument is discovered, because our Sins and Vertues are not equally contrary to one another. But whereas it is said, that the Grace of Justification is retained by Obedience, though this in some sense may be granted, yet Justification is not thereby procured. Moreover when we say, It is retained by Works, that should not be so understood,

as if this were done for the Merit of the Actions, but only for the sake of the Redeemer, upon whose account first the person is accepted, and afterwards the actions are well pleasing, which otherways would be unclean and of no value.

There is a  
twofold con-  
sideration  
both of good  
and Evil  
Works.

They say, that perseverance in Righteousness is lost by Evil Works. But Evil Works, as they are in us, admit of a twofold consideration; either as they are inherent in us, as in all Saints, thro' the infirmity of the Flesh, and we presently rise up again by Repentance, and Faith. And such kind of Sins, (as *Paul* asserts) shall not have dominion over us, or in the next place, as we give up our selves to Sin, against our own Conscience; that we may serve it, and take a sinful delight therein: But such a Sin can by no means consist with this Faith, whereof *Paul* speaks, which hath place in none but those, that are turned from Sin, and returned to God.

*Another Argument.*

Faith Justifies.

Faith is a Work.

Therefore, Works Justifie.

*Answer.*

*Answer.*

I Answer; The Argument is faulty, because the middle term is of a larger extent in the *Major*, than in the *Minor*. For Faith in the *Major* is taken correlatively, for Christ, or the Promise, which is apprehended by Faith. In the *Minor* it is taken only for a quality of the Mind, as it is an act of our Will: Otherways if Faith is taken in the *Minor* just as it is in the *Major*, it is false, and the *Minor* should be denied; To wit, That Faith is a Work.

*Another Argument of the Jesuits.*

If Faith only Justifies, it would Justifie without Charity.

Faith doth not Justifie without Charity.

Therefore, Faith only doth not Justifie.

*Answer.*

I may oppose unto this Argument, another not unlike it, that the Fallacy of the one may appear the more easily by the other. Thus then by way of Instance a Man may infer, If the heat of Fire only makes warm, then it makes warm without light.

An Answer  
by way of  
Instance.

But



But the heat of Fire doth not make warm without light joyned therewith.

Therefore, The heat of the Fire only, doth not make warm.

I doubt not, but by this mutual comparing of Arguments, it appears evident to the Reader, how like the one is to the other, and consequently how he should judge thereof; so that there is no need of any further Refutation. For all things that are joyned, and agree together in some respects, are not therefore engaged in the same Office.

He that hath Feet, Eyes, and Ears, though he hath not these Members in separation from one another, yet it is an untruth, if it is said, That he sees not with his Eyes only, or walks not with his Feet only.

Though I deny not, that in the performance of those duties, which belong to this Life, Faith is not separated from Charity: So if we look upward to things, that are Divine and Eternal, if we contemplate and view, what that is, which can help us at our appearance before the Dreadful Judgment Seat of God, and appease his Wrath, and deliver us from Eternal Destruction, and conquer Death and the Devil, and regain the favour of God, and Justifie us, and procure us the Crown of Life, Faith only in the Mediatour doth so bear rule in these affairs, and so fully performs all things requisite to our Salvation and Redemption, that here  
Charity

Every Union  
of things  
doth not con-  
found their  
Offices.

Charity hath nothing to do; for the Kingdom is not promised or due to you, because you love this or that Neighbour after your manner, but contrarily, because you neither love God as you ought, nor your Neighbour as your self, therefore unavoidable destruction is due to you, unless Faith only through the Mediatour should come in for your help, and set you free from the condemnation due unto you, notwithstanding your Charity. Faith is so far from needing to be joyned with Charity for Justification, that unless Charity it self were justified by Faith, it could not stand, nor keep it self from falling to ruine and Destruction.

Of the like nature is that Argument, which they wrest out of the Writings of the Apostle *Paul*.

*An Argument out of 1 Cor. 13.*

If I have all Faith, so that I can remove Mountains, but have not Charity, I am nothing.

Therefore, Justification comes by Faith, and good Works.

*Answer.*

*Erasmus* did write in his Exposition on the Second Chapter of *James*: Faith which is cold without Charity, and puts not forth it self, when the matter requires, it is not Faith, but  
*Erasmus & consensus Parisiensium Tit. 7.*  
They of *Paris* argue that Faith can be without Charity. & only

only the Name of Faith, &c. They of *Paris* argue contrayways, that Faith can be without Charity, out of this place of *Paul*: If I have all Faith, so that I can remove Mountains; *Erasmus* following *Basil*, Interprets this Scripture on this manner; That we should take this to be feigned by the Apostle for Amplification, which is not, nor can be.

And seeing *Thomas Aquin.* here by [all Faith] understands perfect Faith; Therefore, because perfect Faith is not found without Charity, it is necessary that according to the Interpretation of *Basil*, we should here take notice of a Trope or Fiction, which *Quintilian* also reckons amongst the forms of amplifying.

Therefore, whereas we deny a Dead Faith without Charity, to deserve the name of Faith, we speak this by a very usual Trope, as we say, That an unprofitable and idle Man is no Man, or, Wine which is decayed, and hath lost its strength, is no Wine. Therefore that which is cited out of *Paul*: If I have all Faith, but have not Charity, &c. Must be understood thus: Not that *Paul* simply affirms Faith to be a gift of God without Charity: But he speaks Figuratively to amplify the praise of Charity, as he that says: Though I have an hundred Tongues, and as many Mouths, yet I could not fully set forth the matter as it is, he doth not therefore presuppose, that there is any Man, who hath an hundred Tongues, and as many Mouths.

*Paul* useth the like Figurative  
 1 Cor. 13. Speech: Though I speak with the  
 Tongues

Tongues of Men and Angels, for Angels have no Tongues, but it is feigned by way of Amplification to signifie some excellent Tongues surpassing those that are human. Thus he said.

If what hath been hitherto said, doth not satisfie the Adversaries: I Answer thus: That this Speech of *Paul* belongs not to the manner of Justification, but to the Life of the Justified Person; If I have all Faith, saith he, But want Charity, &c. What then? Therefore Charity enters together with Faith into Justification. But this is no good Consequence. But this is rather the consequence thereof. Therefore Charity is necessary in the Regenerate. Which must of necessity be granted, for Love is necessary and pleasing to God; To wit, In those that are in a state of Reconciliation, and for the sake of Christ. For God naturally delights in the Obedience of his own: Which though it be imperfect, yet he approves of any endeavours in those that are reconciled unto him by Christ. So then Faith, that is Christ apprehended by Faith Justifies us freely. But on the other side, we must not receive this Grace in vain: But he receives it in vain, who is not obedient to the precepts and *Chrysostom.* example of Christ. Howbeit, there are also some that answer, that this Faith here mentioned by the Apostle should only be taken for the Faith of Working Miracles; amongst whom is *Chrysostom*, who calls this the Faith, not of Doctrine, but of Miracles.

Moreover

A cavilling  
about the  
Word [all.]

Moreover whereas they urge this word of the Apostle, as if he had used it in a general signification: To this it may be answered, that the Word (all) signifies often not the universality of a kind, but the perfection of a species, to which it is joyned, as 2 Cor. 9. God is able to make every good gift abound in you, that having all sufficiency in all things, &c.

In like manner in this place of *Paul*: If I have all Faith, that is, the most perfect Faith of working Miracles, so that I can remove Mountains, &c.

*Another place out of Paul. 1 Cor. 13.*

Now these three remain, Faith, Hope, and Charity; but the greater of these is Charity.

*Argument.*

An Argument  
out of a place  
of *Paul*.  
1 Cor. 13.

Our Justification flows from the more worthy cause.

Charity is a thing more worthy and great than Faith.

Therefore, we are justified more by Charity than by Faith.

Or if you would rather take it thus:

If we were justified by Faith, and not by Charity, Faith would be greater than Charity. But

But Charity is greater than Faith.

Therefore, we are justified rather by Charity than by Faith.

*Answer.*

That I may briefly Answer both these Arguments, First let us rightly conceive not only the words of the Apostle, but in what sense he speaks them. These three remain, faith he, but the greater of these is Charity: in which words we hear the Apostle preferring Charity before Faith: And we acknowledge it to be true, but let us see in what sense it is true.

I will make use of an argument like it: There hath not risen a Mat. II. greater than *John* the Baptist amongst those that are born of Women: Therefore *John* the Baptist must be greater than Christ. I answer, from the sense of the Scripture: Though Christ seemed less than *John* the Baptist by the judgment of the World, and the general opinion of People, yet in the Kingdom of Heaven he was, and always will be, greater than *John*; we may observe something like this in Faith and Charity. Though in this World, in Mens dealings with one another mutual Charity hath the preeminence: Yet in the Kingdom of Heaven, that is, in our concernments with God, against Satan, Death, Sin, the Judgement of God, his Wrath and Venge-

In the Kingdom of Heaven, Faith is greater than Charity.

Vengeance, and the terrors of Conscience, Faith doth so far excel, that it only hath the Dominion not only above Charity, but also without it.

If the dignity and excellency of any thing is discernable by its effects, and performances, as a Tree is known by its Fruits, let us now compare these Vertues with one another, that it may the better appear, what each of them can do, what is the efficacy of Charity, what Faith performs, and how much it excels.

1 Cor. 13.

The Offices of Charity.

And first, as touching Charity, and its Offices, let us hear how greatly the Apostle commends it. Charity, saith he, is patient, and bountiful, and courteous, fitted for every condition of Life: Charity doth not envy, doth not behave it self unseemly, is not puffed up, seeks not its own things, but seeks the good of all; it is not easily offended, nor desirous of revenge; and though it suffer injury, it deviseth not to do evil to any man; it delights not in the wickedness of the wicked, but rejoiceth in the Truth; it suffers all things, believes all things, hopes all things, endures all things, waiting for better, with an undefatigable expectation. Though other things may fail; though Prophecies, and Miracles, and Knowledge may cease, yet Charity will never fail; mutual Love will endure for ever.

Hitherto ye have heard the Apostle set forth the duties and offices of Charity, with deserved praise,

praise, which, though they are exceeding great and magnificent, and cannot be sufficiently commended by any man according to their worth; yet such is the nature of all these offices of Charity, that they pass not beyond the bounds of this mortal Life, and the mutual Communion of Christians with one another.

How great  
things Faith  
doth in Hea-  
ven.

But now let us raise up our minds, as high as we can, to contemplate the power and efficacy of Faith, and what it doth, not only upon the Earth, but in Heaven in the presence of God. Whilst Charity is exercised in this inferior World amongst men, Faith ascends into the Kingdom of God, where first by a sublime contemplation it lays hold on the Son of God the Mediatour at the right hand of Majesty, takes a view of his Kingdom, and the glorious Riches thereof, and is ravished at the admiration of the universal Power that is given to him over all Heaven and Earth; and searches for the Promises of the Father, that are ratified in his Son the Mediatour, and by search understands them, and in Heaven beholds them to be sure and infallible; wherewith the mind of a Believer being now confirmed, takes pleasure in them, and triumphs with great joy; and now Faith, by relying on these Promises, becomes fearless of danger, and invincible, and stands firmly against the fury of Satan, the power of Death, the terrours of a guilty Conscience, the Gates of Hell, the malice of the World, and the oppositions of the rebellious

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flesh.



flesh. Hence flows a gladsome tranquility of Conscience, and Peace and Joy in the Holy Ghost; and thence it is that Hope derives its fiducial Relyance, and Charity its fervent Zeal from Faith only.

For the mind being supported and safe guarded by Faith in Christ, what more can it wish for, to arrive unto the highest pitch of felicity? Moreover, who can fully express with words, or conceive in his mind all the good things, that Faith by means of the Mediatour prepares in Heaven for those, that are yet groveling upon the ground? This Faith is that which reconciles man (who was in a woful and wretched condition) unto God: Justifies a sinner that was at the brink of despair, opens the Gates of Paradise to the penitent Malefactor: Obtains the Grace of the Holy Spirit for the Centurion, gives *Peter* the Keys of the Kingdom of Heaven, justifies the Publican, procures pardon to the man sick of the Palsie, heals the Woman with the bloody Issue, restores sight to blind *Bartimeus*, procures us the Grace of Adoption, the hope of the Resurrection, and Life Everlasting, and overcomes Death, which can by no other power be conquered, and gets Victory over Satan, who cannot be subdued by any of our Vertues, nor by our Charity; but the Shield of Faith only drives him away, and puts him to flight.

Thus, pious Reader, I have given you some description both of Faith and Charity; you may take your liberty to judge, how you should account of both; and what should be attributed  
unto

unto Charity, which, though it may seem to claim the principality in things belonging to this Life, yet in Justification, and obtaining the pardon of sins, it is so far from having the superiority, that in this case it can do nothing at all. What need is there of words to prove this? for *Paul* the Apostle explains himself abundantly, in what sense Charity is greater; to wit, because of its duration, which appears evident by these things that follow: For he draws this Inference from what he had said; Charity, saith he, never fails; though Prophecies and Miracles may be abolished.

How Charity is greater than Faith; and how Faith is greater than Charity.

*Another Argument out of St. James, cap. 2.*

*Abraham* was justified by Works.

Therefore Faith only doth not justifie.

*Answer.*

*Paul* furnishes us with an Answer to this Argument. Whereas that excellent Patriarch made no doubt of sacrificing his dearly beloved Son at the command of God; therefore the Apostle *James* says, That he was justified by Works. If they understand it amongst men, it is true, but not in the sight of God, unless we would give the Lye to *Paul*, that choice Instrument in the hand of

Justification before God,  
Justification before men.

Christ, who discoursing of the Works of the Patriarch; he says, That if he hath any thing to glory in, he hath it before men, but not before God. And why before men, and not

What the Justification is whereof *James* speaks.

before God? but because the Justification of men is one thing, and the Justification of God is another; for men judge by the appearance, and the sight of Works moves them to justify. Now the whole Epistle of the Apostle *James*, is taken up about this outward appearance of Works before men; and its whole design is, that by our good deeds, and Charity (which is inseparably joyned with saving Faith) we should give evidence, that the Faith, wherein we glory before God, is a lively Faith, and not counterfeite, nor unfruitful. Wherefore presently he adds; Shew me thy Faith without thy Works, and I will shew thee my Faith by my Works. By which it easily appears, what Justification it is, whereof the Apostle *James* speaks, to wit, that, which by works discovers it self before men.

Now as for this, neither *Paul*, nor any other man doubts of it. For what man is there but will confesse that Charity and good Works must of necessity be joyned unto Faith, which unless they be seen by men, in those that make a profession of Faith, it is very evident, that such a Faith as they profess, is in reality no Faith at all, but an empty name and shadow thereof. But what does all this make against Justification by Faith? That Faith appears not to be lively in the Eyes of men, out of which, as out of a living  
Root

Root the blossoms and flowers of godly works do not grow. But does not Faith therefore justify in the sight of God without works, because it is not evidenced by the Testimony of good deeds joyned therewith?

But suppose that good works are joyned with Faith, which give evidence to men that it is a lively Faith: Will Faith justify thee? you will say, Why not? and I acknowledge the same my self. But I ask, wherefore doth Faith justify before God? because of the works that appear unto men? or are the works rather acceptable because of Faith? But how many works seem to be excellent in the sight of men, to which human Reason gives applause, and men, because of them, are accounted holy and just, when yet the matter is far otherways? And this is that Human Justification, which I spake of, and the Apostle *James* hath written of, which, though sometimes it judges according to Truth, yet much oftener it is deceived in judging:

Human Justification, which consists in the shewing of good works.

Why so? because the Judgment of God, and the Judgment of men are of a different nature. What man looking upon the Lives of the Pharisees, their long Prayers, frequent Fastings and Washings, their holy-like deportment, and all their outward shews of Piety, but would have judged them to be men very near, and dear unto God? when yet none were greater Strangers and Enemies to God than they? What man is there at this day, who looking upon the Orders

An outward appearance is often deceitful.

of the Monks, their Vows, Fastings, Rules, Austerity, and Rigour of Discipline, but would reckon them amongst the chiefest of those that are justified, when yet they are no such men in the sight of God?

And yet in the mean while I deny not this to be true, which *James* writes: For he that being endued with no Vertue, or Love to Vertue, makes an outward profession of Faith in Christ, and leads not a Life suitable thereunto, I say, according to the Apostle *James*, that such a man's Faith is little worth. But if such a man in the last hour of his Life, come to himself, and fly to Christ for Refuge by an unfeigned Faith, and beg for Mercy, and cast himself wholly upon Christ, what would the Apostle *James* say in such a case, Will not Faith only without Works justifie such a man as this? The penitent Malefactor is an evident proof of the truth of this, who had no other thing but Faith only, to commend him to Christ, and so to be admitted into Paradise: Like unto which there are many Examples daily of them that die on Gibbets; so that the Judgments of God are very wonderful, who hath mercy on whom he will have mercy.

But now let us return to what we were saying of *Abraham*. If we look upon his Faith, what was more sincere? If we consider his Works, what was more glorious and wonderful? Therefore upon both accounts he was certainly an admirable man. Now let us compare his Faith with his Works. And because it is evident that he was justified before God,  
let

let us enquire whether he was justified by Faith, or Works; because he could not be justified upon both accounts, as the Apostle witnesseth; If it is of Faith, then it is not of Works; but if it is of Works, then it is not of Faith. What shall we say then to these things?

let the Scripture answer. *Abraham* Gen. 15. believed God, when he promised, and it was accounted to him for Righteousness. And the same *Abraham* obeyed God, when he commanded; and why doth not the Scripture in like manner add, That this was imputed to him for Righteousness? Gal. 3.

Let us hear what the Apostle answers. The Scripture foreseeing that God would justify the Gentiles by Faith, he first told the glad tydings to *Abraham*: and what glad tydings was this? That he and his Seed should be Heirs of the World. Romans 3. A great Promise indeed.

But how did he obtain this Promise, by Faith, or by Works? There is an answer ready made to our hand by the Apostle: The Promise came not by the Law to *Abraham*, or to his Seed, that he should be Heir of the World, but by the Righteousness of Faith. Why so, *Paul*? why, not by the Law? and why by the Righteousness of Faith? That he might be the Father of all the faithful, who walking in the footsteps of the Faith, which was in the Uncircumcision of our Father *Abraham*, shall have Faith in like manner imputed unto them.

But here *St. James* is represented as fighting with all his might against this Doctrine. For

the Adversaries say thus. Did not the Apostle *James* assert with great Authority, That *Abraham* was justified by Works? and will ye deny it? God forbid, that any man should undervalue the Authority of that holy Apostle. And yet I suppose St. *James* would not have us to disbelieve the Scripture, which teaches us far otherways, attributing the Justification of *Abraham*, not to Works, but to Faith: For *Abraham* believed God, and we read, it was imputed unto him for Righteousness. But God hath not said in his Word concerning *Abraham's* going to sacrifice his Son, That it was imputed to him for Righteousness. Or let us grant the assertion of St. *James*; That *Abraham* was justified by Works. But where and how was he thus justified? before God? St. *James* says not so. Then it is before men. And *Paul* himself denies not that: So that there is no real disagreement between *Paul* and *James*.

But this doth not satisfy some Sophisters, who account it is not enough, that the holy Patriarch is justified by Works before men, as *Paul* teaches, unless he be also thereby justified before God: For though he was first justified by Faith, (as they say); yet nothing hinders, but that afterwards he might be yet more justified by Works, and this they call a second Justification. But Reason shews that to be an utter impossibility, for it implies a manifest contradiction; for it is a contradiction not to be justified by Works, and again to be justified by Works. And seeing

Reason 1.

seeing one of those is denied by the Apostle: How can they maintain and plead for the other. But hereunto may be added another Reason. If there is a twofold Justification, one by Faith and another by Works, it would follow, that there is a twofold manner of Justifying: But there is one and the same manner of Justifying, as there is one God, as hath been proved out of *Ambrose*. Therefore it appears, that there is not a twofold Justification. A third Reason is this, seeing Justification consists of the Remission of Sins, and God forgives no Man his Sins, to whom he doth not perfectly forgive them: Therefore it follows that the Justification of those, that are justified, is compleat and perfect, and cannot be made more perfect than it is already. Now in the next place, let them prepare to answer this Argument of *Paul*. Reason 2.

Whosoever is justified by Works, hath whereof he may Glory before God, *Rom. 4. Abraham* hath not any thing whereof he may Glory before God. Reason.

Therefore *Abraham* is not justified by Works before God:

By these things which we have quoted out of *Paul*, and other sacred writings; I suppose, it appears evident enough, what we should judge of the Works of *Abraham*: Which, though they were excellent, and worthy to be admired



admired before men, yet they found no place for glorying before God, according to the Testimony and Interpretation of the Apostle.

*Tiletan.* We need not be at any great trouble to find out the cause there-

of. *Tiletan* and other Jesuits produce a cause thereof out of *Augustin*: Because the Works of *Abraham*, were not of the Law, but of Faith, not of the Flesh, but of Grace, which because they were not done by the Power of Free-will only, but in the Faith, and (expectation) of Christ, therefore all Praise and Glory was due to Christ, and none to them; which Invention of theirs though it favours more of Wit than Solidity, yet though we grant all this to them, there is no inconvenience in it, seeing both of us acknowledge with *Paul*, that the Patriarch *Abraham* found neither matter of glorying, nor Justification before God by Works; and therefore that he had no cause of glorying, because he was not justified by Works; for otherways, if he had been justified by Works, he should have had, wherein to Glory, as the Apostle *Paul* speaks. But now he hath not any thing, wherein he may Glory before God, therefore he was not justified by Works. And thus hitherto we have treated of the Arguments of the Adversaries, as much as may suffice not only to discover, but also confute their Sophistical Wiles, and captious Deceits, who fight with so great eagerness for their inherent Righteousness, against the Testimony of the Holy Scripture, and the Sacred Gospel of Jesus Christ, and the bright shining

shining Light of Grace, yea and against their own Salvation. It remains in the next place, that we should hear, what those Men on the other side answer and oppose to the Arguments, and most approved Reasons manag'd, not only by us, but by St. *Paul*, and with what Cavillings and fraudulent Devices, they darken and baffle the clear meaning of the Apostle's Words, and with what deceit they wilfully wrest and deprave the genuine Signification of his Words by their most absurd Interpretation, to the intent they may maintain their own erroneous Doctrine. If they did this only in Ignorance, they should not be so much the Objects of our Anger, as of our Pity and Commiseration, as being Men misled into Errour. But they behave themselves as if they were unwilling to be undeceiv'd. And though they cannot but see the Truth in such a clear Light of the Scripture: yet they wilfully shut their eyes, because they are not willing to see, or at least believe the clear shining Light of the Truth; which that it may appear the more evident unto all Men, let us now produce the Answers and deceitful Shifts of the Adversaries, whereby they maintain their own Cause against our Arguments. And because there are eight Arguments out of St. *Paul*, which we oppose against the Papists, we think it is not unprofitable in this place to set down, what the Papists answer unto these.

*The*

*The Answers of the Adversaries, which they oppose against the eight Arguments of St. Paul, together with a Refutation of those Answers.*

**B**Y the Works of the Law, shall no flesh be justified before him; for by the Law comes the Knowledge of Sin: But now the Righteousness of God is manifested without the Law, being testified by the Law and the Prophets; to wit, the Righteousness of God, by the Faith of Jesus Christ upon all that believe, &c. which is also confirmed by these Words, *Gal.* 3. Knowing that a Man is not justified by the Works of the Law, for by the Works of the Law no flesh is justified, &c.

I Appeal unto thee, Courteous and Pious Reader, what Man is there (if he duely consider these Words of *Paul*,) that can gather any other thing from them, but what their genuine Signification holds forth? Which is this: That the Works of the Law should be utterly excluded from having any hand in Justification.

And if Works are excluded, what can be a more undoubted Truth, than that we are justified by Faith only?

What is more solid than this Argument of *Paul*? What can be more plainly expressed? What Words are more familiar, if so be they are not darkned by a Sophistical Interpretati-

on

Free Justification by Faith is proved by the Words of *Paul*.

on? If according to the Testimony of *Paul*, we are not justified by Works, or obedience to the Law, but by Faith without Works; who can deny that our Justification consists of Faith only, unless he desperately oppose himself, not only against *Paul* the Apostle, but also the Holy Spirit of God?

But behold here the Deceit, or rather the Malice of sinful Men. They do not openly reject the Words of the Apostle, but wrest the sense and meaning of them to serve their own purpose. They deny not, that Works should be excluded: but pray, take notice of the captious Snares of Sophisters, who endeavour by a cunning way of distinguishing, to baffle the simplicity of Apostolical Doctrine: For they divide asunder Works, and their Justification into two parts, calling the one, Works of the Law, and the other Works of Grace: And they say, the Works of the Law are unprofitable to Justification; but the other they account very necessary. Therefore, they Answer to the VVords of *Paul* with this Distinction: By the VVorks of the Law shall no Flesh be justified, &c. The meaning of these VVords (say they) is this: No Man shall be justified before God, for his own VVorks, which he hath done, as by the Vertue and Merit thereof, but by the Vertue and Merit of Grace infused. For, according to *Paul's* manner of speaking, then a thing is said to be done by VVorks, when it is done as a due Debr, or for the VVorks. Wherefore there being a twofold Justification, (as they say) one by

*Andr. Vigà  
de just. pag.  
751.*

Grace

Grace infused, and another by the Obligation of the Law without Grace: In this Case, Justification by VWorks, and every thing that is contrary to Justification by Grace is excluded: And so the saying of the Apostle holds true, as they Interpret: to him that worketh, the Reward is not imputed according to Grace, but according to Debt, as if he should say, that what is given by

Rom. 4.

VWorks or for them, is not given according to Grace, but according to Debt; therefore that Justification which is separated from Grace, is excluded, but not the Justification that comes by VWorks with the Assistance of Grace, &c. VWhat else should I Answer to these Sophisters, but that I pray God to give them Repentance, and a better frame of Spirit, that they may not always resist the Holy Ghost, and overspread the Truth with darkness. VWhat Man is there, but clearly perceives, that it is altogether contrary to the VVords and Meaning of the Apostle, to build the Hope of Salvation upon any VWorks; when he doth so manifestly teach and protest against it, denying that we are justified any other way, but by Faith without the VWorks of the Law. Yea, they themselves deny not that the exclusive VVord is understood of the Works of the Law, though not of the Works of Grace, but now what are these Works of Grace? those (forsooth) which the influence of the Grace of Christ, performs in the Souls of the regenerate; but were not the *Romans* to whom the Apostle wrote, regenerate in Christ? VWere they not partakers of the same Grace

Grace? Did they not abound in the VWorks of Grace? VVhom yet the Apostle denies to be justified by their own VWorks. It is true indeed (say they) if you understand it of their own VWorks, which are called VWorks of the Law, but not those VWorks which are Christ's. How ridiculous is this!

as if those things that are planted in us by the Spirit of Christ, were not also oftentimes called ours.

The Distinction of the Papists is idle and Impertinent.

Yea Faith it self, which is most especially reckoned amongst those

Gifts, it is usual to Scripture to give it the Epithet of ours and yours. *Paul* expresses himself thus, [ By the Communion of my Faith and yours ] and again [ Hearing of your Faith ] and in another place [ Your Faith which is in Christ, &c. ] Is it not evident that he speaks of that Faith, which we have in Christ through the free gift of God? How much more then may this be understood of VWorks, which when *Paul* excludes from Justification, it cannot be doubted, but he understands it not only of VWorks, that are ours wholly,

and done by our own Strength, but also of those VWorks that are done by the help of Grace opera-

Rom. 1.

Eph. 1.

Colos. 2.

ting in us; so that there is nothing in the Works either of the Law, or of Grace, except Faith only, but what rather contributes to Destruction than Justification: (What is commanded in the Law of God, that we can do without Grace?) Therefore seeing *Paul* removes all Works from the Office of justifying, it must needs be, that he understands it of the

Works,

Works of Grace, as well as of our own Works, or the Works of the Law: What shall we say of the Works of Christ, were not they Works of the Law: For he himself hath said, that he came not to destroy the Law, but to fulfil it; were not the things which he performed in fulfilling the Law, VWorks of Grace? VWhat difference then is there between those VWorks, that are called VWorks of the Law, and those other that are called VWorks of Grace? So that it appears, that he who excludes the VWorks of the Law, excludes also the VWorks of Grace from Justifi-

Wherein the difference between the Law and Grace consists.

cation. Though I acknowledge there is great difference between the Law and Grace, in respect of the manner of Doing, and the ends of their Offices: For what the Law exacts, that, Grace performs; but in respect of the things themselves, and the Actions unto which they are directed, seeing both the Law and the Grace of God are exercised in the same subject Matter, there is no difference between them.

The Law commands us to Love our Neighbour, and lays a Punishment on him, that disobeys. But Grace communicates Strength and Ability to perform what the Law commands. VWhich when we perform, we are said to do not only a VWork of Grace, but also a VWork of the Law by Grace; so that it is a matter of small concernment, whether it be called a VWork of the Law, or a VWork of Grace, a VWork of our own, or a VWork of Faith: Therefore if the Scripture denies, That a man is justifi-

justified, and attributes his Justification to another cause, that is Faith, what should be inferr'd from hence, but that Man's Justification comes neither by the VVorks of the Law, nor the VVorks of Grace. A Similitude. Just as if a Man writing to his Friend, should say thus: This Benefit was procured for him by no Money, or charge of his own: VVhat matter is it, whether it was his own Money, or borrowed of some other Man, when the meaning of the VVriter was to signify, that this Benefit, whatsoever it was, was not bought by any Price of the Receiver, but obtained by the free Bounty of the Giver.

So *Paul* desiring to set before the Eyes of all Men the boundless Immensity of Divine Grace toward Mankind, that they might behold and embrace it, expressly denies, that Man is justified by the VVorks of the Law. But here

The Distinction of *Hofius*.

(as I have said) presents it self. It is true, saith he, in respect of the Works that are of the Law, and belong to our own Free-will, which being attended with Imperfection, can avail nothing to Justification: To which I Answer in a Word. Give then that Grace, which may furnish frail Nature with Strength, to yield perfect Obedience to the Law, and may restore us to perfect innocency in this Life, and you have won the cause. But in the mean while, let those Disputants consider, how many gross and pernicious Absurdities proceed from this kind of Doctrine; for hereby the infinite greatness of

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the free Grace and Mercy of God towards us is taken away and abolished, this also destroys our thankfulness to him for his goodness, and withholds Consolation from afflicted Consciences. so that very great injury is done to him, that hath freely communicated so many and so great Benefits, and much greater injury is done to those, on whom they are bestowed: Hereby also it comes to pass, that there remains no Assurance in the Promise of God, no firmness in our Faith, no soundness in the Doctrine of Religion, nor Comfort or Refreshment in the Suffering of the Saints.

2. Arg. out  
of *Paul*.  
Rom. 3.

A second Argument out of St.  
*Paul*.

Being justified freely by his Grace, through the Redemption, which is in Christ Jesus, whom he hath set forth to be a Propitiation by Faith in his Blood, to declare his Righteousness at this time, that he may be Just, and the Justifier of him, that is of the Faith of Jesus Christ; and again, we reckon that a Man is justified by Faith without Works.

Unless the Hearts of these our Adversaries were fully set in them to pervert the ways of the Lord, it could not otherways be, but these clear and evident sayings of the Apostle must be sufficient to satisfy them, and prevail upon them to beware lest they kick against the Doctrine of the Apostles, and exalt themselves in their proud Imaginations, and vain Conceit of their own Righteousness, against such clear  
Mani-

Manifestation of Divine Grace. But here the *Roman* Legions make a fresh incursion again, and the Ring-leader of them is *Andreas Vega*, who fights against the Righteousness of Faith: Whom *Andreas Vega.* there is no need of answering in this World: For he hath been removed out of this Life a great while since, that he might answer to God his Judge. And because he denied, that he was justified by the Faith of Christ only, let him look to it, what he must answer his Judge in that Judgment, wherein he must give account of his whole Life, where of necessity he must either overcome or fall. If he overcome, where is the Truth of Scripture, in which it is said, God only overcomes, when he is judged? But if he fall, where then is the Righteousness of Works? What if *David*, so great a King and Prophet could not endure that God should enter with him into Judgment. If *Job*, a Man of so Holy a Life, yet durst not answer to one of a thousand. What will our *Vega* say, what will he bring? his Cowls, his Fastings, his lyings on the Ground, his Night Watches, his Vows, his Liturgick-Prayers, his Propitiatory-Masses, his Mumbled over Confessions, his Penances and Satisfaction? But who hath required these things at your Hands? Nay, but *Isa. i.* he will defend himself, and take Sanctuary in the Law, which he hath fulfilled, not by the Strength of his own Free-will, but by the help of Divine Grace. Say you so?

*David*, being guarded with as much Grace, as any Man was, yet sunk down under the weight of the Law of God. I suppose *Job* wanted not

*Aug. de perfect. just.*

But when the highest Lord shall sit on the Throne, who will boast that he hath a clean

Heart? And

who will boast that he is pure from his Sin? Unless it be those that Glory in their own Righteousness, and not in the Mercy of the Judge?

Divine Grace, and yet he dares not appear before God in Judgment. And will *Vega* nevertheless hope to bring such an account of his Life before the Tribunal of God; that if God strictly Mark it, and weigh it in the balance of his Justice, he will not find more Sins than Merits therein?

But I need not ask him, what he will answer to God his Judge: To whom I know he can make no satisfaction with all his inherent Righteousness: But this is that which I ask him, and not him only, but all the other Tridentines also, what they will answer the Apostle *Paul*, who openly pronounces a Curse both on Men and Angels, if any of them should dare to preach any other Gospel than he had preached. And what Gospel is it, that we have received by the preaching of *Paul*? Is it not the same that he taught so often in all his Epistles, with frequent Repetitions, and great Care and Diligence, and also confirmed it with Miracles? Now the summ of the Gospel, which he preached, is this: That Man is justified freely without Works by the Grace of God, through the Redemption, which is in Christ Jesus, whom

whom God hath set forth to be a Propitiation, through Faith in his Blood. Is not this evident in the writings of *Paul*, &c. And yet *Vega* not being contented with this Gospel, nor deterred by the Curse which the Apostle denounced, hath arrived at so great an impudence, that he takes upon him to contradict, what the Apostle hath confirmed with so great Authority. The Apostle says, freely without Works, but he says, freely, but not without Works; but how is it freely, if not without Works? *Paul* says, the Righteousness of God by the Faith of Jesus Christ, unto all and upon all that believe. But what says *Vega* and *Hofius* the enemy of *Paul*? This universal Term [all] saith he, is not here by the Apostle applied to every one of the kind, but to every kind of every one: So that the meaning is this: Righteousness is communicated to them that believe, whether they are *Jews* or *Gentiles*. Thus said *Vega*.

O Saint *Paul*, What Ignorance was this in thee, or unskilfulness of Speech? Thou mightst learn of *Vega* to speak more curiously, and to polish thy Style according to the elegance of the *Roman* Court, after this manner. The Righteousness of God by the Faith of Jesus Christ unto all, and not only all, but also unto every one, and upon every one present and to come, that believe, so that thereby you might comprehend not only the kinds of every one, but also every species of the kinds, and every individual of the Species. But that

What manner of Gospel *Paul* preached.  
Rom. 3.

I may answer seriously to the vain-glorious *Spaniard*. It was your Duty, O *Vega*, to correct your Spirit of Errour, by the divinely inspired Words of *Paul*; and not to pride your self in such vain and empty Notions. For who sees not the clear and perspicuous simplicity of this Speech of *Paul*, whereby he proclaims a com-

The Popish  
comment a-  
bout the uni-  
versal Sign is  
overturned.

mon Interest in Eternal Life and Righteousness, not only to *Jews* and *Gentiles* in the general, but to every one of them in particular, whether they be *Jews* or *Gentiles*, that believe in Christ? Unless the

Apostle had together with the universal Term set down the proper Mark of Distinction, that is, the peculiar Condition of attaining to Righteousness, you might have some colour of Reason for what you pretend. As for Example, when the Scripture speaks thus. They shall be all taught of God: God would have all Men to be saved, and come to the Knowledge of the Truth, in such a Case a Man may interpret the universal Term. (As *Augustine* did) in such a manner as you speak of: To wit, that it is not every one of all, but some particular

*Aug. de pra-  
dest. Sanct.  
lib. 1. cap. 8.*

Persons of all kind of Men and Nations, that attain unto the Knowledge of the Truth; but the Case is otherways in this Expression of

*Paul*, where the Apostle together with the universal Term, adds also a peculiar and proper mark of Distinction: So that he doth not only make the Righteousness of God common to all in the general, but also expressly sets down

a certain manner, whereby all do attain unto it, and to whom it peculiarly belongs; in these Words: By the Faith of Jesus Christ unto all, and upon all that believe. Whence of necessity it follows, that every Mans Righteousness consists in his believing in Christ by Faith unfeigned, and embracing of him according to the saying of the Prophet, The Just shall live by Faith. Hab.

But let us again hear what the Prating Sophister hath to say for himself.

But whereas (saith he) the Just shall live by Faith, and God is said to justify Man by Faith, it doth not therefore follow by consequence, that Works are not necessary; for it is one thing to live by Faith, and another thing to live by Faith only: One thing to be justified by Faith, and another thing to be justified by Faith only; and if these Words [Faith only] are sometimes found in the Books of Catholick Doctors, by the Word (only) good Works are not excluded, but all other Sects and Ways to Salvation, except Faith only, and the Christian Religion. Thus said *Vega*.

To whom that I may answer, First, whereas he inferrs, that good Works are not necessary, because the Just live by Faith, he may as reasonably gather Thistles from the Vine; for this is no good consequence: The Just shall live by Faith, therefore Works are not necessary: Which we also with *Paul*, do notwith-

No Man denies Works to be necessary.

standing account to be necessary. And in the next place, whereas he says, that it is one thing to be justified by Faith, and another thing to be justified by Faith only: Though we grant this to be true, yet I see no great difference between these two Expressions: To be justified by Faith without Works, and to be justified by Faith only. Thirdly, Whereas he Cavils about the Word Only, what it excludes, and what it excludes not in the Books of the Catholicks, we do not trouble our selves much about that; but this is manifest in the Writings of *Paul*, that Works themselves, though otherways they are very excellent, and also necessary upon other accounts, yet in this free Gift of Evangelical Justification, they are excluded without all Controversie. Though that also is an untruth, which he asserts of the Books of the Catholicks: For *Basil* (that I may produce one of them instead of a great many) expresses the same in manifest Words, taking away from every Man all occasion of glorying in his own Righteousness, and testifies that each one of us is justified by Faith in Christ only. And therefore he presently produces the Example of *Paul* to confirm the same, and *Paul* Glories (saith he) in the Contempt of his own Righteousness. I may also add the

Words of the same *Basil* upon the  
*Basil*. in Psal. 32. *Psalm*, where giving a Description  
 32. of a perfect Man, he says he  
 is such a one as puts no trust in his  
 own good deeds, but hath his whole hope and  
 reliance on the Mercy of God alone. I think it is  
 not

not amiss to joyn unto *Basil* his intimate Friend *Nazianzen*, who assents and subscribes to the words of *Basil* Nazian. on this manner: Faith only is our Righteousness.

But let us proceed unto the remaining Testimonies of *Paul*. For (as I have said before) *Vega* with his Associates heaps together eight Assertions for Justifying Faith out of *Paul*.

But the other five Assertions of the Apostle, together with the Answers of the Adversaries, do follow in this order.

3 Assertion. *Rom. 4.* If *Abraham* was justified by the Works of the Law, he hath whereof to glory, but not before God. For what says the Scripture? *Abraham* believed God, and it was imputed to him for Righteousness. To him that worketh, the Reward is not reckoned according to Grace, but according to Debt. But to him that worketh not, but believeth in him that justifies the ungodly, Faith is imputed unto him for Righteousness. As *David* also declareth the blessedness of the man, to whom the Lord imputeth Righteousness without Works. And likewise *Rom. 11.* If it is by grace, then it is not of works; and if it is of works, then it is not of grace.

3 Argum.  
St. *Paul*,  
*Rom. 4.*

4 Assertion. *Rom. 10.* If thou shalt confess with thy mouth the Lord Jesus, and believest with thy heart, that God raised him from the dead, thou shalt be saved; for

4 Argum.  
*Rom. 10.*



for with the heart man believeth unto Righteousness, and with the mouth confession is made unto Salvation. For the Scripture saith, Whoever believeth in him, shall not be ashamed. There is no difference between Jew and Greek: For every one that calleth upon the name of the Lord shall be saved.

5 Argum.  
Acts 13.

5 Assertion. Acts 13. Be it known unto you, Brethren, that through this Man remission of sins is preached unto you, that through him every one that believes may be justified from all things, from which ye could not be justified by the Law of Moses.

6 Argum.  
Acts 10.

6 Assertion. Acts 10: To him all the Prophets bear witness; That all that believe in him, do receive through his name remission of Sins.

7 Argum.  
1 Cor. 3.

7 Assertion. 1 Cor. 3. For other foundation can no man lay, than that which is already laid, that is, Christ Jesus. But if any man build upon this foundation Gold or Silver, &c. If any man's work is burnt, he shall suffer damage, but himself shall be saved, yet so as through fire, &c.

8 Argum.

8 Assertion. The eight Argument is gathered from many Examples of those, who were justified by Faith only, and admitted unto Baptism: As three thousand of those that believed at the Preaching of Peter on the day of Pentecost, were baptized, Acts 2. and

and the Eunuch, whom *Philip* baptized, *Acts* 2. The Jaylor and his family, whom *Paul* baptized, *Acts* 16. &c. By which Examples it may be rationally proved, that the Apostles judged Faith to be sufficient to qualifie a man for the receiving of Baptism, and therefore also for receiving of Justification.

By these proofs of Scripture this Doctrine is sufficiently confirmed, which attributes the Justification of the ungodly, not to Works joyned with Faith, but to Faith simply without Works. But because I am not now dealing with men of moderate Principles, but with cunning Schiſtters, let us for a while bring the Apostle out of the Church into the School, that he may fight hand to hand against them with their own weapons, and confute them with their own Arguments.

Arguments  
out of *S. Paul*.

The Righteousness of the Law or of Works, and the Righteousness of Faith, are so contrary to one another, that they cannot consist together; but the one of necessity makes void the other.

But we look for Righteousness by Faith.

Therefore not by the Righteousness of Works.

Again.

If according to Grace, then it is not according to Debt.

But

476      *Of Free Justification by Christ.*

But according to Grace it is imputed to us for Righteousness.

Rom. 4.              Therefore not according to Debt  
                                 Again.

That whereunto blessedness is ascribed, to the same also is ascribed Justification.

Our blessedness is attributed unto the remission of sins.

Rom. 10.              Therefore our Justification also is attributed to the same.

*Another Argument.*

If Works are necessary to Salvation, then Salvation would not consist in the belief of the heart, and the confession of the mouth.

But our Salvation consists in confessing the Lord Jesus with the mouth, and believing in him with the heart.

Romans 4.              Therefore Works are not necessary unto Salvation.

*Another.*

If Works had been conducive to justify *Abraham* before God, then he should have had cause of glorying before God, *Rom. 4.*

But

*Of Free Justification by Christ.* 477

But *Abraham* had nothing wherein he could glory before God.

Therefore Works do not avail *Acts 13.*  
to Justification.

Another.

By the Law of *Moses* no man can be justified.

All Doctrine of Works belongs to the Law of *Moses*.

Therefore no Salvation comes by any Doctrine of our Morals, or Works.

Another.

Whosoever builds upon Christ *1 Cor. 3.*  
the Foundation, Gold, or Hay or  
Stubble, shall be saved, either without fire, or  
through fire.

Therefore Faith only without Works procures Salvation.

*An Induction from Examples.*

The Scriptures tell us of many that were justified and baptized without making any mention of Works. On the day of *Pentecost* three thousand were baptized; *Acts 2.* The Eunuch was baptized *Acts 8.* The Jaylor with *Acts 16.*

An argument  
taken from  
Examples.

his

Acts 16.

Luke 7.

Luke 18.

Luke 23.

Luke 18.

his family ; *Acts 16.* The sinful woman, whom faith saved ; *Luke 7.* The prodigal Son ; *Luke 18.* The Thief on the right hand ; *Luke 23.* The Publican ; *Luke 18.* And a multitude of others obtained Salvation without any condition of Works.

Therefore, only Faith in Christ justifies the humble and broken-hearted sinner.

Unto these things so very evident and clear, what do the Adversaries object ? with what subtilties and distinctions do they defend their Popish Errour of Inherent Righteousness ? Be pleased to hearken ; though what they say is fitter for laughter and derision than instruction. And first as touching the distinction, that *Paul* makes between him that worketh, and him that worketh not ; between Mercenary works, and Justification imputed without Works ; between Debt and Grace ; between the Righteousness of the Law, and the Righteousness of Faith, let us observe how those Sophisters cloud and darken it with their vain janglings. For whereas the Apostle argues on this manner from the Rule of contraries. If it is of grace, then it is not of works ; but if it be of works, then it is not of grace, &c. If the Inheritance is by the Law, then it is not of the Promise, &c. And again, distinguishing between the Righteousness of the Law, and the Righteousness

Inherent  
Righteous-  
ness.

Rom. 10.

Gal. 3.

teousness of the Gospel, he so divides the one from the other, that the difference appears evident. Of the Righteousness, that comes by the Law, saith the Apostle, the Law it self speaks on this manner; He that doth these things shall live in them. Rom. 10.

But what saith he of the Righteousness that is of Faith? If thou confests with thy mouth the Lord Jesus. and believe with thy heart that God raised him from the dead, thou shalt be saved. What is more evident than this distinction? what words are more perspicuous?

But what is there that can be so well conceived in the mind, or expressed in words, but it may be A Sophistical Pretence.

wrested by the wrong Interpretations of such men as take delight to set themselves in opposition against the Truth? for thus they speak. Are not pious works the gifts of God? Doth not Charity A Sophistical Objection.

shed abroad in the hearts of the Saints by the Holy Ghost, inflame the minds of Believers, and provoke them to all things that are honest and agreeable to the Will of God? Which Works of Charity, when God crowns and rewards them in us, they are not so much our works, as his gifts; for they are not our works, or performed by any strength of our own, but they are the works of God, which we perform by his help, and they should be wholly attributed to his Grace. Whence also they oft-times are called in the Scriptures by the name of Divine

*How Grace  
justifies ac-  
cording to  
the Opinion  
of the Papists.*

Grace.

Grace. As *Paul* also, bearing witness of himself, says, By the grace of God I am what I am; for this grace of working not being attained unto by any human industry, or strength of our Nature, nor any precedent obedience to the Law, or works and merits of our own, but only by Faith in the merits of Christ. Therefore *Paul* says well, That we are justified by faith without works; speaking of such

Works considered in a twofold respect, as they are either of grace or of nature.

works as belong to nature, but not to grace; which are a man's own works, and not God's; and are called the works of the Law, not of Faith. But by the works of the Law, the Apostle understands such works as are performed by a man's own free will, or by the direction of the Law and Nature only, without the assistance of Grace. And this is the meaning of *Paul*, (as those Popish Doctors would have it) when he distinguishes between Justification by Works, and Justification by Grace or Faith: So that if it be by grace, then it is not of works, to wit, such works as are done by Nature, and not by Grace; but if it is of works, then it is not of grace; for then grace (saith he) would not be grace; which opposition must be thus understood, according to the Opinion of those Popish Teachers; so that grace doth not wholly overthrow all works, but those only, that are performed by the strength of Nature without the assistance of Grace. But contrarily, the pious works which proceed from Grace and Faith, their Righteousness is so far from being made void

void by Grace, or the Righteousness of Faith, that it is rather thereby confirmed. For the

*Aug. de spirit-  
tu & littera,  
cap. 30.*

Law (as *Augustin* speaks) is not made void by Faith, but rather established; for Faith obtains the Grace, whereby the Law is fulfilled. Therefore whereas *Paul* distinguishes between the Righteousness of Works, and the Righteousness of Faith. This is the Answer the Catholick Faction gives to this distinction. In this place the Righteousness of the Law, and the Righteousness of Faith, are not set in opposition one against another; (as they express themselves) but Righteousness by the Law, or in the Law, is that which is opposed to the Righteousness of Faith.

And they say, The Righteousness that is in the Law, or by the Law, is that obedience which is performed to the Law by natural strength without the assistance of Grace: For these things differ not a little from one another; for the Righteousness of the Law is one thing, and the Righteousness by the Law, or in the Law, is another thing.

What is righteousness by the Law.

The righteousness of the Law, righteousness by the Law, or in the Law.

From which distinction they draw this Inference; That the Righteousness of Faith, or by Faith, doth not exclude the Righteousness of the Law, but is exercised about it, and fulfils it: In as much as the Law signifies Obedience to the Commandments, which faith by obtaining grace performs: And because the Grace of God performs the



Law, that is the certain cause why the works of the Law, which are the gifts of God, ought not to be excluded from Justification, just as Faith it self cannot be excluded, because it is the gift of God, as much as the Works of the Law and Charity, which are infused by the Grace of God. This is the entangling Sophistry whereby *Andreas Vega*; and others of his Association persuade themselves that they can break through the force of all the former Arguments.

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*An Answer to the Adversaries, wherein their Frivolous Exceptions, and Sophistical Subtilties are confuted.*

**B**UT these Sophistical Distinctions which they make use of, as antidotes in difficult cases, are so absurd and unreasonable, that there is not any Poison more deadly and injurious to the Doctrine of Salvation.

And I greatly wonder at the power and efficacy of Error, that so stupifies their understanding, that in the light of Noon-day they can be so blind, and err so perniciously, and betray their own Ignorance so shamelessly. It is a Rule of  
A Rule of Lawyers. Lawyers, (as I formerly have said) Where the Law distinguishes not, we ought not to distinguish. What need then is there in a thing so evident, of so many by-ways of distinctions, and Labyrinths  
of

of perplexities? for *Paul* hath spoken expressly, and given many weighty Arguments, whereby he makes it very clear, that it is the Grace of God only, to which we are indebted for all our Justification. But those men are of another mind, saying, That this Grace consists not in the favour of God only, whereby he receives sinners for the sake of Christ, but also in Moral Vertues and Charity, whereby the Law is fulfilled. Tho' I deny not that the excellent gifts of honest actions are bestowed upon us by the Grace of God: Yet our Justification before God depends not upon this grace of working: Therefore we do not utterly reject the distinction that they bring of pardoning and renewing grace, if they keep them duly within their own bounds. But that which they conclude from hence, we altogether disapprove. I know and confess it is the Grace of God, which both sanctifies and justifies; which both pardons & renews: For we are daily renewed unto new obedience by the influence of Divine Grace. But though this be so, we are not renewed for this purpose, that by this newness of obedience we may be justified: But before Renovation we are first justified by Faith in the Son of God; all the sins of our former life being blotted out for the sake of Christ in whom we believe: Unto which Justification succeeds the renovation of imperfect Obedience, but not such as justifies a man from his sins in the sight of God: for good works go not before him that is to be justified, but follow him that is justified. For whereas hence they make a

*Aug. de fid.  
& op. c. 19*

twofold Justification; a first (as they call it) and a second; of which the one is before works, and the other after works, whereby it is perfected; it is a vain imagination, not derived from the fountains of sound Doctrine, but from the filthy Cisterns of Sophistry and vain jangling. For the Gospel acknowledges no Justification but one only, and such a one as endures for ever.

As Christ, whom he loves, he is said to love unto the end: And as God hath once chosen and called those unto Salvation, whom he will justify for ever; so also he likewise once justifies those whom he will glorifie. For I see no such difference between these things, but that what agrees unto Election and Vocation, may also be attributed to Justification. Wherefore as God's election and calling of those, who are justified, is one, and not twofold; it must follow by necessary consequence, that there is but one Justification of those who are chosen. Therefore if God hath once chosen those, that are to be justified, why may not one Justification be sufficient for them, whom Election hath called unto glory? especially because there is one and

The cause  
why we are  
chosen and  
justified in  
Christ only.

the same cause and manner both of electing and justifying. He chose them in Christ first, whom he predestinated unto life: And in like manner he justifies in Christ those, whom by the sacred Decree of his Election he appointed to glory. But if you ask the cause, why God chuses his own in Christ, I answer, That the cause thereof is not placed in the works of men, but it depends upon the free  
favour

favour of God, and the like we may say of Justification; for those, whom he justifies, he justifies in Christ; but if you ask, why doth he justifie in Christ, the cause appears evident, which cannot be found in our VVorks, but before all VVorks in the favour of God only.

But you may say, Those things are not well compared with one another, which disagree in Nature; for Election, and Vocation, and Glorification are such things, as being once determined of God, cannot be disannulled. But the Case is otherways in Justification, which may sometimes be lost, and sometimes retained, according as it is hindered or not hindered by the Grace of God. For thus spake

*Vega*, and *Scotus*, and others. That I may Answer such Men, I confess indeed, if the manner of our Justification were such, as those Men feign, to wit, if its chief reliance were upon Works, and the increase of Vertues; it would be true, which they assert, concerning the uncertainty of losing or keeping Justification. But seeing all the stability of our Justification depends not at all upon our Works, but upon the

Merits of Christ by Faith, and the Remission of Sins by his Righteousness; therefore it is, that as there is one Election and Vocation, and that sure and firm, so also Justification is not twofold, but one and the same, and such

*Vega de fide  
& operibus, q.*

2. pa. 754.

It is sufficient, that we by believing only, be justified, unless we do otherways hinder the Grace of God by our Sins.

One manner  
of Justifying  
and that per-  
petual.

an one as endures for ever. I call  
it one, because there remains al-  
ways one and the same cause and  
manner of Justifying, which relies  
not on the Merits of Works, but

consists of Faith and the Remission of Sins.  
And though the Sins from which we are justi-  
fied, are not all of the same kind, but are dis-  
tinguished by times and variety of Actions,  
yet nevertheless Justification, that is, the Re-  
mission of Sins in respect of the form and man-  
ner is not divers but one: Not twofold but  
simple, as Faith also, which is the procuring  
cause of Justification is not, which though it is  
daily increased, yet it remains always one and  
the same. Moreover, as this Justification  
which increases together with Faith is only  
one, so also the same being firm and stable, no  
less than the Promise of God, on which it re-  
lies, undergoes no change, but continues firm,  
and constant and the cause there-

The Distin-  
ction of a first  
and second  
Justification  
is confuted.

of is, because it relies not on  
Works but Faith only, whence  
the Apostle said. It is therefore by  
Faith, that according to Grace the  
Promise may be sure to all the

Seed.

On the contrary, they who make a twofold  
Justification, and assign divers causes of both,  
of which the one consists of Faith only, with-  
out Works going before, which they call the  
first, and the other, which they call the second  
is increased by Works of Grace, as they speak.  
I see not what they can find in the Scriptures, for  
the

the defence of their Opinion ; for *Paul* writing to so many Churches acknowledges no cause of Justification, but one, which he professes to be Faith in Christ, and that without Works. What need is there of better evidence? Can you not be perswaded to believe the Truth, which hath been so often and so perspicuously demonstrated by so great a Master as *Paul*? But to what purpose hath Christ appointed him to be a Teacher to us *Gentiles* ; if we despise his Instructions, and chuse to our selves other Masters, that teach another Gospel? And what else do those Men, who reject the Apostle's Doctrine, and hearken to such as teach contrary thereunto? *Paul* says, Without Works Man is justified : Will you then dare to plead for Justification by Works in Opposition to the Apostle? Dare you deny what he affirms? But you say, I detract nothing from Works in opposition unto *Paul*, but I add Grace, from whence they receive the power of Meriting and Justifying. Then, according to your Opinion, VWorks being assisted by Grace do justifie, but without Grace they avail nothing.

The cause of  
Justification  
is not twofold  
but one.

But what will you answer to St. *Paul*, who without making any Distinction of VWorks, says not of such or such Eph. 2. VWorks only, but indefinitely and in the general of all VWorks. It is of Faith, and not of Works, lest any should boast. And again, to the *Romans*, If by Grace, then it is not of Works, and else-

Rom. 11.

where, To him, that worketh not, &c. And how often doth he in all his Epistles Attribute all Power of Justifying to Faith, shutting out not only such or such Works, but all Works of what kind soever, concerning which *Paul* speaking indefinitely and absolutely, utterly excludes them from any concernment in Justification. Which would be false, if any Works, whether performed by Grace and in Faith, or without Grace, were conducive to Justification. And hence this Argument arises.

An Argument against inherent Righteousness.

We are justified without Works by Faith, as *Paul* testifies.

VWorks of Charity infused by Grace, are VWorks.

Therefore, without these Works  
The Caviling of the Papists. also, that consist of Grace, we are justified.

The Adversaries Answer to the Major : *Paul* asserts, that we are justified without Works, but with this Exception, unless they be planted in us by Faith, and the influence of Grace ; for the Apostle excludes not such kind of Works, because they please God, and procure Justification. Contrarily those VWorks only are excluded, that are of the Law, or of Nature,

ture, without which we are said to be justified. But this Answer doth not satisfie the VVords of *Paul*, who without making any such Exception or Distinction of VVorks, teaches simply and indefinitely, that we are justified without Works. By what Logick then have these Sophisters learned to make a definite and particular Proposition of that which is Indefinite and Universal? Or what Reason have they to confine that unto a particular Case, which *Paul* speaks of Works in the general? Let us consider the Words of the Apostle: Who, if he had believed, that Works of Charity infused, procure Justification in the sight of God, it cannot be doubted, but he would have expressly said so much. Now he says expressly without any Exception: By Works shall no Flesh be justified.

An indefinite Proposition.

Whence we may form this Argument.

If Works performed by Grace and in Faith, were meritorious of Justification, then some flesh would be justified by Works, seeing there are many Believers that Work by Grace.

But no flesh at all shall be justified by Works, as *Paul* bears witness.

Therefore it is false, that good Works performed by Grace have any Power of justifying.

Rom. 3.

Let



Let us confirm the saying of *Paul* by Scriptural Examples. That which *Paul* here preaches of free Salvation without Works, the same *Isaiah* foretells, will come to pass, though in other Words yet to the same purpose, under the Symbols of Wine and Milk. All ye

*Isa. 55.*

that thirst, saith he, come without Money, and without Price, and buy Wine and Milk. What is signified here by Wine and Milk, but the glorious Mystery of our Justification? and what is the signification of these Words, wherein we are commanded to eat without Money and without Price, but that the Lord would intimate unto us by the Prophet the same thing, that the Apostle declares, to wit that we attain unto so great Felicity by the free Gift of God only, and not by Works or Merits of Works? For what can be the sense of these Words of the Apostle [Without Works] but the same that the Prophet expresseth in these Words (without Money, and without Price:) What hole can the Papists find here, to creep out at? Without our own Works say they, or without those that go before Faith, as *Campian* says, or without the Works of the Law as *Orosius* speaks, but not without the Works of Faith, or those Works which flow from the Grace of God; but this vain Sophistry is overthrown by the similitude of the Prophet, which would be utterly absurd, unless upon all accounts Salvation were freely offered without any Condition of Works.

A frivolous  
Trick of the  
Sophisters.

For

For otherwise, what will they answer the Prophet, or how can they interpret his Words, where he commands to eat without Money and without Price? Will they distinguish Money in this place just as they distinguish Works? So that they reject that Money as unprofitable, which is our own, being purchased by our own labours, but what is given us of God, they are so far from excluding this, that unless we have it, it is in vain to come and eat. O vain janglings of Sophisters, not so fit to be confuted by Arguments as to be hissed away, and accursed by an Apostolical Execration. Suitable hereunto is that saying of the same Prophet: Ye were sold for nought, and ye shall *Iſa. 52.* be redeemed without Silver: What else can be understood by these Words, but the freeness of the Infinite Mercy of God towards us without any Merit of ours? Where then are the Merits of inherent Righteousness, which the wicked bring before God, if none obtain Justification, (as they plead) but those who are first endued with Charity, and thereby are rendered just and worthy of Life Eternal?

For the Confirmation of what we assert, let us add also the Example of *Abraham*: From whence we may argue thus.

*Argument, Rom. 4.*

The VVorks of *Abraham* were done in Faith and Grace.

The

The VWorks of *Abraham* have no Praise or Glory before God.

*Argument.*

Therefore VWorks done by Faith and Grace Merit nothing before God.

The Words  
of *Paul* wre-  
sted by the  
Papists.

I am not ignorant, what these Interpreters Answer, absurdly wresting these VWords of *Paul* to another Sense, contrary to the Mind of the Apostle. For thus they comment upon this place. If *Abraham* by VWorks, &c. The good VWorks of *Abraham* done in Faith, are not by these Words excluded from Justification, neither is he declared to be justified by Faith only. But the VWorks of the Law, done without Faith, are excluded, which sort of VWorks because *Abraham* did not, therefore he is truly said to be justified by his VWorks before God. Moreover (as they say) it is not proved by these Words, that the good Works of *Abraham*: being a renewed Man and righteous, though done in Faith, did not justify, but that *Abraham* was not justified by Works only without Faith. Thus they say, What should I answer then, but that their Interpretation doth not agree with the Mind of the Author? *Paul* writing to the *Romans*, when he had proved it by many and weighty Arguments, That a Man is justified by Faith without Works, being about to confirm the  
same

same by an Example; He enquires concerning the Works of *Abraham*: What shall we say, that *Abraham* our Father according to the flesh found? For if he was justified by Works, he hath whereof to Glory, but not before God, &c. First, let us see, what these Works were of which *Paul* treats, and next whose Works they were? The Adversaries Answer, and amongst those *Campion* our Countrey-man, who a while since, when he was urged by this place of *Paul*, concerning the Works of *Abraham*, is reported to have answered thus, like his own Jesuits, the Works of the Law, as they are done without Faith and Grace, avail nothing to Justification; but because the Works of that Holy Man were not such, being replenished with Faith and Grace, therefore he is truly said to be justified by his own Works before God, yet not as his own Works. What do you say? Was he justified by Works, of whom *Paul* says expressly, that he had no cause of glorying in his Works before God? Was the Apostle ignorant of the Holiness and Excellency of the Works of the Godly Patriarch, which were not without Faith, and the Grace of God? And yet *Paul* denies that these Works, though excellent in themselves, availed any thing before God, in respect either of glorying or of Justification? And it is evident by the Authority of *Paul*, that it was of Faith, and not of Works that he was justified before God; for *Abraham* believed God, and it was accounted to him for Righteousness: How then will those Interpreters agree with the Apostle, in affirming what

*Turrianus* Jesuit. pro epist. pent. lib. 4.

what he denies; for they contrarily do plead that *Abraham* was justified by his Works: Whereas in opposition thereunto the whole scope of this Epistle is to remove the works of the Saints, though excellent in themselves, from Justification; not that pious works should be condemned, but that the free Bounty of God towards sinners may evidently appear, who liberally communicates his Righteousness, not to the dignity of Merits, but to Faith; not to him that worketh, but to him that believeth in him, that justifies the ungodly, (who justifieth the ungodly, saith the Apostle.) But here *Campian* objects after his former manner, pleading; first, That *Abraham* was justified by Works; and next, he renders the reason, why he was justified by Works; because that his Works were not done in Circumcision, nor in the Law, but before Circumcision and the promulgation of the Law, by Faith and Grace: And therefore they were acceptable to God.

Thirdly; Commenting upon the scope of the Epistle, he affirms, that we misunderstand the words of the Apostle, because his whole drift through all that Epistle is, to separate from Justification the Ceremonies of the Law, and the Works, that were done before Faith in the Law, or by the Law only without Grace. For thus he reasons, and such are all *Campian's* Objections. To all which I answer, that they are most false.

An Answer  
to the first  
Objection.

1. Whereas he affirms, That *Abraham* was righteous by Works, *Paul* expressly denies it, Reason openly

openly confutes it. and the thing appears evident of it self. For what need had he of the promised Seed and a Redeemer, if already he had been righteous by Works? or what need was there, that Faith should be accounted unto him for righteousness, who was afterwards to obtain the praise of Righteousness by Works? Moreover, death being the wages, not of righteousness, but of sin; by what right could he be subject to the dominion of death, if he had not been a sinner? If he was a sinner, how then was he righteous by works?

2. Whereas he says, That these works were not done according to the Law, nor under the Law, but before the promulgation of the Law, I would ask him, What the Law is; which if it is nothing but the Rule of Righteousness, how can any man be just, where there is no Law? But what man was there ever in the World, but he carried about with him the Law of God, if not written in Tables, yet written on his heart, and engraven on his conscience? But the Decalogue was not yet engraven on Tables of Stone. But what was contained in the Moral Decalogue, which that holy man did not already comprehend within his own heart, both of loving God and his Neighbour, of not Murthering, of not committing Adultery, or honouring Parents?

An Answer  
to the Ob-  
jection.

&c.

An Answer  
to the third  
Objection.

3. As touching the scope of this Epistle, how greatly is *Campion* mistaken? For who is so void of sense, that he doth not clearly perceive,

perceive, that the drift of the Apostle is not that, which those Jesuits dream of, to attribute our Salvation or Justification to any Works, either going before, or following after? Neither was this Office of an Ambassadour committed unto him, that he might contend with the Jews about Ceremonies, or with the Gentiles about Moral Duties; but as *Peter* was entrusted with the Apostleship of the Circumcision, so also the Preaching of the Gospel to the Uncircumcision was committed unto *Paul*; not that he should Preach the Law, but the Faith, which before he opposed: Not that he might declare the Righteousness of Works (in which there is no Salvation) but that God by him might reveal his Son amongst the Gentiles, and might manifest unto the World that heavenly Trophy and glad Tydings of Peace and Victory obtained in Heaven by Christ, and spread abroad far and wide through the Churches, the boundless riches of Divine Grace, which he had experienced in himself. For he was called for this purpose to the Apostleship, that the infinitely gracious Lord and Redeemer Christ Jesus might first exercise his Mercy towards him, and afterwards by him declare his great Mercy towards Sinners, not only by his Example, but also by his Ministry For thus he bears witness of himself, that the Ministry of Reconciliation was committed to him, for which he was appointed to be a Preacher, and Apostle and Teacher of the Gentiles, in Faith and Truth, that he being an Ambassadour in Christ's stead,

1 Tim. 1.

1 Tim. 2.

stead, might invite all men, yea and beg of them, that they would be reconciled unto God. And this seems to be the principal scope, that *Paul* aims at, not only in the Epistle to the *Romans*, but also in all his Doctrine, to proclaim amongst the Gentiles the unsearchable riches of Christ, and that he might set before the view of all men, what is the Communion of the Mystery that was hidden with God in former Ages, &c. But now in the Righteousness of Works, no such Mystery lay hidden with God from former Ages. Therefore it is false, and abominable, which *Campian* the Jesuit, and such like Sophisters assert concerning the scope and sense of *Paul's* Epistle to the *Romans*: For by the Law, (which *Paul* excludes from Justification) they understand that part thereof which comprehends Ceremonial and Judicial Works, wherein the Jews gloried; or Works purely Moral, performed before Faith, on which the Gentiles relied. Yea on the contrary, when *Paul* removes the Law from Justification, he doth not only exclude it, upon the account of Jewish Ceremonies, or Moral Works performed before Faith; but also upon the account of its weakness through the flesh, both in Jews and Gentiles, both in the regenerate, and the unregenerate; so that it cannot make sufficient satisfaction to the Justice of God. And *Paul* affirms, That for this cause God sent his own Son in the likeness of sinful flesh.

2 Tim. 1.

2 Cor. 5.

Ephes. 3.

The blind  
Error of the  
Papists about  
the sense and  
scope of *Paul's*  
Epistles.

K k

What



What did God do, but what flesh could not do? For sin, he condemned sin in the flesh. In what flesh? ours, or his own Sons? Who of all the Regenerate, though endued with great habitual Faith and Grace, hath so led his life, walking not according to the flesh, but according to the spirit, but he always carries about with him flesh, that is weak in many respects, and vicious and subject to sin? Concerning which every one may complain with the Apostle: I know that in me, that is, in my flesh, dwells no good thing. And again; I find

a Law, that when I would do good,  
 Romans 7. evil is present with me, &c. For what they speak of Works following Faith and Grace, how little that helps their cause appears not more evident by any Argument, than by the Lives of those, that maintain this Controversie, if they be strictly enquired into. If that be true, which *Campion* with his Jesuits pleads for, That Righteousness is not obtained in men come to years, but by Works that follow after Faith: Let us behold then what excellent Works this Faith of the Mother Church of *Rome* brings forth; seeing they so much glory in the Title of Catholick Faith, and Preach so many things about Charity, which is the fulfilling of the Law.

Let us look into the Life and Works of the Roman Popes, Cardinals and Bishops, and the whole Crew of the Monks and Jesuits; Where can you find more of the flesh, or less of true holiness, than in those false-hearted and painted Hypocrites, whose whole profession of  
 Religion

Religion consists in Purple Gowns, high topped Mitres, Purple Caps, Rings adorned with Jewels, solemn Vows, Ceremonies, which in reality are rather Stage-plays than Exercises of Piety. This appears to be too true by the unhappy Tumults raised in the World, the Wars and Persecutions that are stirred up by none more, than by those very men, that call themselves Spiritual and Catholick; whom it should become to be the chiefest encouragers of Concord, and Messengers of Peace.

But having so much enlarged upon this sort of men, with their Works and Merits, let us return to the Examples of those of whom we spake before, who were freely admitted unto Baptism, and received into favour by Faith without any commendation of Merits at all, yea without mention of any Works, except such perhaps as were evil: Amongst which number those Jews may be reckoned, of whom three thousand at one time were Baptized by *Peter*.

Likewise also the Eunuch whom Faith only without Works, made not only meet for Baptism, but also an Heir of the Heavenly Kingdom: And the Jaylor, whom *Paul* Baptized. Moreover, *Paul* himself, and all the Apostles, and Publicans, the family of *Cornelius*, *Zacchary*, *Mary Magdalen*, and the Thief on the Cross; If Faith without Works was sufficient to them for the Grace of Baptism, why not also for the obtaining of Justification and Life Eternal?

*Vega*, and those of his Association, answers after his usual man- *Vega de Justif.*

ner, that in all these Repentance was joyned with Faith, and other things also belonging to good Manners, and a godly Life. But it easily appears how vain and insignificant this Answer of *Vega* is: He says, Repentance and other Vertues are joyned with Faith: Which, tho' I confess to be in some sense true in the lives and persons of them that are justified; but these things have no union with Faith in the concernment of Justification. And first, as touching Repentance, abundance hath been said before; for seeing Repentance is nothing but a mourning for sins committed, it may indeed of it self afflict the guilty person, and fit him for receiving of Grace; but it cannot obtain a pardon for the sins committed before a Secular Judge, and much less before the Judgment Seat of God. For that is the Office of Faith, which as it only obtains a pardon, so it obtains it for none but them that are afflicted, and repent, and believe in Christ. For for their sakes chiefly Christ was sent by his Father into this World, that he may help all them, that being in distress, flie to him by Faith. In which three things are to be considered, and placed each of them in their own bounds and territories. First, that we may see what the Mediatour does, what Faith performs, & what sorrow for sin produces. All our Salvation flows from the Mediatour as from a Spring and Fountain. But if you ask, how, or for what cause he saves; I answer, by Faith. And if you ask, whom he saves; I answer, those that repent of their wickedness, or whom he draws unto himself by an inward Call:

Call : Doth the Lord then save those for their Repentance? No verily. Suppose a man is greatly grieved at the remembrance of his by-past life, but yet comes not to Christ; will grief for his sins save him? No surely. Yea, who can come to Christ unless he first hear and understand, who he is from whom Salvation must be sought? Now it is Faith, and not Repentance, that does this: For it is not the grief and sorrow of a broken hearted sinner, but Faith that discovers a Saviour to us, and guides us to him, and obtains Salvation from him: Yea, which is Salvation to them that are in distress: for thus it is written: This is the will of God, That every one that seeth and believeth in him, should have Eternal Life. By which it is evident enough, what should be attributed unto Repentance, and what to Faith, in the case of Justification; for sin is not therefore pardoned, because he that sinned hath repented, but because he that sinned not at all, hath died for sin, therefore the sinner is forgiven, not for his Repentance, but for Faith, whereby he believes in him, that died for our sins, & rose again for our Justification.

John 3.

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*Where Faith is joyned with Works, and where it is not joyned.*

**A**ND hitherto we have been speaking of Repentance. But as touching the Reformation of the Life in other respects, though I

know that nothing is more convenient, than that Faith, which is rightly instructed in Christ, should have Charity, and other Offices of Piety, suitable to the Christian Profession joyned with it.

Romans 4.

Yet it must be considered what manner of Union this is, and of how large an extent: for Faith and Charity have that wherein they are of necessity united. And they have that also, wherein they must of necessity be separated. Where we deal with God about Salvation, Justification, and the Expiation of sins, here Faith only without Works is powerful and overcomes. But in dealings with men in the Lives of the Justified, in popular duties, in the exercise of Vertue, there is a very near Union between Faith and Vertue, of which the one cannot consist without the other. Therefore these things should be measured by their own bounds, that we may attribute unto

*Aug. de H. e.  
11. H. e. 54.*

Faith its due, and to Works their due, and unto both that which is meet. For as that poisonous Errour of *Eunomius* should be abhorred, who is reported to have been so great an Enemy to godly works, that he thought it was not a matter of any concernment how any man led his life: So also great care should be taken, lest in shunning the *Scylla* of *Eunomius*, we fall upon the other *Carybdis* of the Papists, which is no less pernicious, being mis-led by the Popish Doctors, who make such a confused Union between Faith and Works, that neither Faith without Works, nor Works without Faith procure Justification.

But

But this Union is easily confuted by the Authority of Scripture: For if Faith only doth not bring Believers into a state of Salvation, unless it be joyned with great Holiness of life, why did not Christ joyn these together, when he said simply; He that believeth in me hath Eternal Life? Why did not *Peter* joyn them together, when, according to the Testimonies of the Prophets he proclaimed remission of sins to all that believed in his Name? Why did not *Paul* joyn them together, when instructing the Jaylor in the Faith, he said unto him, Believe in the Lord Jesus, and thou shalt be saved, and thy house? Many other such like things may be mentioned.

John 6.  
Acts 10.  
Acts 16.

The History of the *Galatians* is well known, who being led aside by the false Apostles, did not wholly cast off Christ, nor excluded Faith in Christ, but they would have had the good Works of Believers joyned with Faith in the Article of Justification before God unto Eternal Life: for which cause, how angry the Apostle was at them, his Epistle bears witness.

But here again a place of *St. Paul* out of the same Epistle is objected, where writing to the *Galatians*, he speaks of Faith, that works by Charity. From hence the *Tridentine* Divines infer a necessary connexion between Faith and Charity; so that Faith without Charity, like matter without form, avails nothing to the perfection of Righteousness. And they say of Charity, which they

Gal. 5.

*Tridentine*  
Counc. 1. Sess.  
6. cap. 7.

call Righteousness inherent in us, That it is so impossible that it should be separated from Faith in the concernment of Justification, that they assert it only to be the formal cause of our Justification. But it is not difficult to answer to this place of *Paul*. For in that Epistle the

Objection  
from the  
words of  
*Paul*.

Apostle endeavours with great diligence to call back his *Galatians* to the Righteousness of Faith from which they had swerved. In the mean while, lest they should be seduced by a counterfeit Faith, by these words he intimates, what Faith it is, that he speaks of: Not such a Faith as is idle and dead without

Answer.

Works, but which worketh by Love. And in this sense we deny not that Faith is not alone. But what consequence is that?

Lively Faith is not alone without Charity.

It is a lively Faith that justifies.

Therefore in Justifying, Faith is not alone without Charity.

This Argument is disproved in the Schools of Logicians; for it is a Sophism (*a non causa ut causa.*) Therefore I answer to the *Major*: The Faith that is lively is not alone without Charity: That is true in working, but not in justifying. Therefore as touching the Cause and Office of Justifying, this is not the consequence thereof: Therefore in Justifying, Faith

is

is not alone without Charity. But as for the the *Minor*, though Faith that justifies is called lively in respect of good Works, yet it doth not justifie in respect of those Works, but only upon the account of its Object, which, because Faith only without Charity embraces; therefore Faith only without Charity receives from thence the power of Justifying. If all things that any way are, or are done together, should be joynd in one and the same Office, it would come to pass, that he that hath Feet, Eyes and Ears, because he hath not these Members alone, therefore he should be said to go not with his Feet only. but to walk with his Eyes, and see with his Ears, as hath been formerly demonstrated. Just so the case is in Faith, Charity, and other Vertues: Which tho' being infused by Grace, they inhere in the same subject, yet each one of them are distinguished by their peculiar Offices. Therefore if it be asked concerning the Office of Justification, What it is that reconciles us to God, and procures Eternal Life for us? I answer, it is Faith, and that only. If you ask; how? I answer, by Christ, the Mediatour. Again, if you ask, what manner of Faith that is? I answer, It is not an idle or dead Faith, but lively and active. But if you would know by what marks you distinguish between a true Faith, and that which is counterfeit? *St. Paul* answers that question; The Faith, that is true, works by Love.

Why Faith is alone in Justifying.

How Faith, Charity, and other Vertues are joynd together.

What,



*What, where, and How Faith worketh by Charity.*

**B**UT here there are several things, that need to be explained, as, what Faith works, where, and after what manner it works; for Faith doth not act every where after one and the same manner: It acts one way with men, and another way with God. It is true, that it works by Love, as *Paul* says but it must be understood in respect of men, not in respect of God. Neither doth Faith perform the same in both respects, nor after the same manner; for with men it works by Love, but with God it works not by Love, but by Christ only, by whom it is admirable to consider what, and how great things Faith performs. It obtains grants of Petitions, pardon of sins; it reconciles, justifies, wrestles, overcomes, reigns, and triumphs. Faith only does these things, not with men, but with God; not working by Charity, but by Christ our Lord. Therefore Faith works one thing by Christ, and another thing by Charity: By Christ it obtains Salvation, by Charity it performs Obedience to the Law. Doth it perform perfect Obedience? No. Doth it then perform imperfect Obedience? But that is not sufficient to procure Righteousness and Salvation. And where then is that excellent integrity of Life? Where is Charity's meritorious

meritorious efficacy to purchase Salvation? Where is the Assertion of the *Tridentine* Decree, which only attributes the beginning of Justification to Faith, but makes the formal cause thereof to be Charity or New Obedience, which they call Righteousness inherent in us, whereby we are not only accounted righteous, but are both called, and also really are righteous before God; adding also a dreadful Curse, if any dare be of another Judgment. Which manner of

Doctrine, if it be admitted, it utterly disannuls the sacred Scripture, and overturns all the foundation of our Religion. For if this be the condition of our Salvation, that it must rely upon good deeds, and not free Imputation only: Where then is that Righteousness, which is attributed unto Faith so often Preached by *Paul*? Where is the difference between the Law and the Gospel, which, unless it be carefully observed, we may be as blind as to the knowledge of the Scripture, as Moles and Batts at Noon-day. Moreover, where is that opposition mentioned by *Paul* between the Righteousness of the Law and of Faith? between Grace and Debt? Where is glorying in Works

favour of God, let him be accursed. If any say, that Justifying Faith is nothing else but a fiducial reliance on the Mercy of God, forgiving sins for Christ's sake; or that this fiducial reliance is the only thing whereby we are justified, let him be accursed, *Sess. 6. cap. 2. Rom. 4. 11. Rom. 3.*

*Trid. Concil. cap. 11.* If any say, that a man is justified by the Imputation of Christ's Righteousness only, or by the remission of sins only, excluding Grace and Charity, which is spread abroad in the hearts, and inheres in them. Or if any say that the Grace whereby we are justified is only the

excluded?

Rom. 4.

excluded? Where is Faith accounted to *Abraham* for Righteousness? And how will the Tridentine Decrees agree with that which *Paul* says: Faith is accounted for Righteousness not to him, that Works, but to him, that believes in him who justifies the ungodly? And where be those remarkable exceptive and exclusive Particles, whereby our Salvation is wholly cut off from Works, and ascribed unto Imputation? Moreover where are all those sweet Promises, if those Men rob us of the Assurance of Salvation and God's Imputation?

Testimonies  
out of the  
Prophets.

Let us now proceed to the Prophets, that if any are less moved with the Authority and writings of the Apostles, if they have any thing to say for themselves, they may either Answer the evident Testimonies of the Prophets, or yield unto them. And first, that I may begin at this, I ask of them, that deny that it is sufficient to assurance of Justification, that Christ hath fulfilled all Righteousness for us, unless thereunto be added also a Righteousness implanted and inherent in us, being formed in us of his free Bounty, which makes us formally Righteous, satisfies the Law, and merits Life. Which if it be so, I ask of them, Whether any Man will be assured that he is in a state of Salvation in this Life. If they deny it, where then is that Peace and Joy in the Holy Ghost, whereof there is so frequent mention in the writings of the Prophets and Apostles? Where is that frequent singing of Praise in the Books of the Prophets? Where is that Everlasting Joy and Gladness,

ness, which *Isaiah* the Prophet foretels shall be upon the head of those who being redeemed by the Lord, shall come into *Sion* with Praise? Where is that way so straight, that Fools cannot err therein? Where is that Voice of the Prophet preaching Peace, and proclaiming Glad tidings, and comforting his own People, which taking away all Fear, Grief and Sighing, confirms fearful and affrighted Consciences, strengthens weak Knees, and feeble Hands, yea provokes the very Beasts of the Field, and the Ostriches to the Exercise of glorifying God.

If yet we waver in doubtful and uncertain fears, and have no firm hope of Salvation, but in that Righteousness, which is inherent in our selves according to the Pseudocatholick Opinion of the Church of *Rome*, where then is that fiducial reliance; where is that Holy Courage, concerning which *Jeremiah* the Prophet foretold: In those days *Judah* shall be saved, and *Israel* shall dwell safely. And again to the same purpose *Ezekiel* foretelling of the future Peace of the Church: And I will make with them a Covenant of Peace. And they that dwell in the Wilderness, shall sleep safely in the Woods, and shall be in their own Land without fear: And presently he subjoins: But they shall dwell safely without any fear. Hereunto belongs the encouragement, that *Isaiah* gives the People of the Messiah, commanding them not to be afraid. Fear not, saith he, for I am with thee. And again, Fear not for I have redeemed thee. And again, Fear not, my Servant

Jerem. 23.

Ezek. 34.

Isa. 41.

Isa. 43.

Isa. 44.

Jacob,

Zeph. 2.

*Jacob, &c.* Hereunto also agree the Words of *Zephaniah* Prophecy-  
ing by the same Spirit: Be glad, O Daughter of *Sion*, and be joyful, O *Israel*, and rejoice with all thy Heart, O Daughter of *Jerusalem*. The Lord hath taken away thy Judgment, he hath turned away thy Enemies. The King of *Israel*, the Lord is in the midst of thee, thou shalt not be afraid of evil any more, &c. How then doth this so great Peace and Tranquility of Conscience, so often repeated in the Prophets, consist with that trembling fear and doubtfulness, which the Papists plead for? For what encouragement is there for Hope, when the Mind is restless through fear, and all things ly at an uncertainty? For how can Hope avoid being uncertain, if Salvation must be hoped for by Works, and not by free Donation?

Howbeit we are not ignorant, nor deny that Sanctification and Renovation, and the practice of good Works, that flow from hence, are Benefits bestowed upon us by Christ, which of necessity all good Christians must endeavour to attain unto. But that is not the state of this Controversie, for the debate here is not about governing the Life in this World, but about Eternal Salvation, and the cause thereof. Nor whether Offices belonging to Christian Piety should be performed; but whether, when they are performed, they are so much accounted of by God, that they Merit Salvation, and reconcile an offended God to Mankind? Whether Vertues and good Works are able to stand before the Judgment Seat of God, without being condemned according to the rigid Sentence of the

the Law? Whether under great Terrours of Conscience, when Salvation hangs in doubt, we may safely rely upon them, that we may become the Sons of God, and inherit Eternal Life. And yet it is not therefore false, that as long as this Life endures, it is very requisite, that Believers should be careful to lead Holy Lives, and utterly abhor all wickedness. But it must be considered, how it is requisite. In respect of the necessity of Obedience, it is true, but if you say, that it is requisite in respect of our obtaining a right unto Eternal Life and Salvation, nothing is more false, or pernicious, because it is not purchased by our Merits, but is given to us, that deserve not, and are unworthy, and it is given then, whilst we are yet Sinners, that it may evidently appear, that all the Glory of our Salvation is due to the Mercy of God, and not to our Works, which follow Reconciliation to God, as Fruits thereof, but do not procure it.

The necessity  
of Pious  
Works.

Therefore as I have already admonished, I must again renew this Admonition. that in this course of Obedience, the godly practice of Charity should not be separated from us, but should of necessity accompany Faith: but yet it must be so admitted, that it shut not out Faith from its own Office and Dignity, nor juggle out the glorious Riches of the Grace of God, which is in Christ Jesus: Nor darken the Glory of the Cross of Christ, nor take away Consolation from troubled Consciences, nor corrupt the sound Doctrine, which the Apostles have taught us; which seeing it places all our Salvation in nothing else, but the Benefit of Redemption by Christ,

Christ, let men of understanding and Piety judge which of the two Opinions is in the right; whether they that place all the Hope of their Salvation in Faith only, or they that place it in the Righteousness of inherent Works only, and call Faith, if alone, a Presumption. Verily if the Spirit of Christ could not endure those *Laodiceans*, who were

Apoc. 3. puffed up with a false Imagination of their own Righteousness, and understood not how wretched and miserable, and naked they were: I suppose it may easily appear what should be judged of Popish Catholicks; and all this Divinity of theirs. I beg of Christ, the infinitely Glorious, and only begotten Son of God, King of Kings, Preserver of Life, the Merciful Author and Defender of our Salvation, the Glory of Heaven, the brightness of his Father's Glory, according to his Infinite Goodness, unto whose Everlasting Dominion all things are subject, that are in Heaven and in Earth; that we miserable Men, whom Nature hath brought into this wretched Condition, who are Poor and Needy, Naked and Blind, and utterly destroyed, being restored by his Bounty, and having Salvation bestowed upon us by his free Gift, and being cloathed with his Ornaments, and enriched with his Wealth, and carried on by the safe conduct of his Spirit, we may grow in him daily more and more, and never fall from him, being strong in the Faith, and fruitful in good Works, until at length at the coming of his Kingdom, we be received into those blessed Mansions of Immortality, where he Lives and Reigns with the Father and the Holy Spirit in Eternal Glory. *Amen.*

FINIS.

